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JAMES MONROE BACON.

RICHARD BAXTER once wrote, "Too many labor for other men's souls, while they seem to forget that they have any of their own to regard." The subject of this memorial never sought notoriety, and there was nothing in his character or ministry that gave him temporary fame; but no one can read his private journal, extending over a period of forty years, without being deeply impressed with the fact that he never forgot that he had a soul of his own to regard. Were we to say that his chief claim to public notice was his unpretending piety, the remark, in the view of many, would not justify any record of his life, and yet, in fact, it would indicate that the greatest honors are yet to be paid him. There must be some deep meaning in the words of Him who has declared that "the meek shall inherit the earth." In the Kingdom of Christ the humblest are the greatest. God often walks with men whom the world never think to honor, and many a life has been joyfully recorded in heaven that has no record on the earth.

Rev. James Monroe Bacon, second son of Joseph and Beulah Craft (Fuller) Bacon, was born in Newton, Mass., January 3, 1818. A frail child, he was destined to struggle through life with a delicate constitution and with frequent disease; but brave and aspiring, he early disclosed a laudable ambition to excel in self-culture and to make the most of life. At the age of fifteen the great question was pressed upon him whether he

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should live for himself or for God ; and under the ministry of the Rev. James Bates, at that time colleague pastor with the venerable Dr. Jonathan Homer, of the First Church, Newton, he was led to commit himself to the service of Christ, and soon after made public confession of his Lord and Saviour by uniting with the church.

An earnest desire to become a Christian minister now began to be cherished ; and in May, 1835, he entered Phillips Academy, Andover, where he remained three years, although obliged occasionally to interrupt his studies on account of sickness ; nor was he able to enter college with his class. Very sad are some of the allusions he makes in his journal to this great disappointment. Still he did not despair of completing his preparation for the ministry, and after leaving Andover he makes this record : " To give up the idea of one day entering upon the ministry of reconciliation would be like cutting off a right hand. I cannot entertain the thought. My aspirations were formerly of a nature entirely different ; I then looked forward to the day when I might fill some important office in church or state. But now, thanks to God ! I covet no such honors. Oh, to be a herald of the immaculate Prince of Peace, whether in my native land or on heathen shores ! That is victory, — yea, more, it is ' joy unspeakable and full of glory.' "

In the spring of 1841, under the advice of his physician, he sailed for Savannah, Ga., and thence to Liverpool, and made a tour through Ireland, Scotland, England, and France, returning home after an absence of about five months. His impaired health, however, was not sufficiently restored by his travels to permit him to enter college, and despondingly he wrote, " The die is nearly cast. Some of my friends, in whose judgment I place great confidence, have strongly advised me to give up all idea of the ministry, at least for the present ; and so all my fond expectations, after so protracted a delay and such patient waiting for the renewal of health, are to be blasted. It sometimes seems as though my heart would break. Night before last my sorrow was almost insupportable, and I obtained relief only by venting my grief in a flood of tears. My passion for the sacred work is so strong that rather than give it up, I some-

times feel I should prefer to die." But on the same page he adds, "To-day I feel more calm and resigned. Oh, to be willing to be and do anything for Christ's sake, though it were to engage in the most menial service and become a servant of servants!"

Probably few or none of the people who afterwards enjoyed his ministry had any idea of the struggles through which he had passed that he might become their pastor. Had they known of that, they would often have seen a deeper meaning in his words, and looked upon him with a profounder regard as a man sent to them of God. Many a minister would be quite another man to his people could they know (what, indeed, is frequently true) that in a deep Pauline experience of the constraining love of Christ, and in the face of the greatest difficulties, he has often cried out, "Woe is unto me, if I preach not the Gospel of Christ!"

After Mr. Bacon had left Phillips Academy, one question was a constant burden on his mind,—"How can I finish my preparation for the Christian ministry?" Four years of conflict between hope and despair had passed away, when he attended Commencement at Harvard, and saw some of his Andover classmates receive their college diplomas. It was a trying day, and at the close of it he wrote, "This year, had I not been interrupted in my studies, I should have been a fellow-graduate at this or some other college. Two years ago I could not have witnessed what I have to-day without suffering from great mental conflicts. It would have been almost too much for me to see beloved classmates receiving college honors, and myself shut out. But the severe discipline of the past year has prepared me for all this, so that I can now rejoice at their exaltation while I am made low."

At last, with great reluctance, he relinquished the idea of a college course, but not his purpose to enter the Christian ministry. Through the kindness of friends, several opportunities were offered him of entering into lucrative business arrangements; but the prospect of amassing wealth seemed to be no temptation to him. His one strong passion was to preach the Gospel of Christ. His habit of thought upon this subject is indicated by a little incident which, many years after, he related

to a friend. Engaged one day in some menial service in his mother's pantry, a verse of the sixty-eighth Psalm flashed upon his mind, "Though ye have lain among the pots, ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold." He repeated the words over and over, to his own inexpressible comfort, believing then, and ever after, that they were sent at this time of his great despondency to give him inspiration and hope. He went forth from that pantry persuaded that his life-work was not to be among pots. He was a firm believer in God's fatherly and constant care over each of his children, and by such incidents as this was repeatedly persuaded not to surrender the hope of entering upon the ministry of reconciliation.

In December, 1843, Mr. Bacon went "to live"—as they used to phrase it—with Rev. Jacob Ide, D. D., of Medway. The venerable Dr. Ide, now living in his ninety-first year, is a son-in-law of Dr. Nathaniel Emmons, and in giving instruction to his numerous theological pupils, adopted substantially the method of his father-in-law, who had himself "lived" with Dr. John Smalley, who had "lived" with Dr. Joseph Bellamy, who was an intimate friend of President Edwards. Mr. Bacon, whose place in this grand succession of apostolic men cannot be disputed, was well instructed in theology. The pupils of those great divines were not only taught the truth but also how to find it. "I commonly," says Dr. Emmons, describing his method of teaching, "spend an hour or two every afternoon or evening in hearing the students read their theological compositions, in making remarks upon them, and in answering questions proposed. I seldom propose questions myself, because the students can best state their own questions and difficulties; and when they really find difficulties, they will better attend to and understand what is said to remove them. I occasionally give them particular advice and instruction upon sermonizing, public speaking, parochial duties, private conversation, and the general course of their studies in future life."¹

The method which Dr. Smalley pursued with his pupils is indicated by a reminiscence which Dr. Emmons gives of his own student life: "For some time all things went on smoothly.

¹ Memoirs of Dr. Emmons, by Prof. E. A. Park, D. D., p. 219.

At length he began to advance some sentiments which were new to me, and opposed to my former views. I contended with him ; but he very quietly tripped me up, and there I was at his mercy. I arose and commenced the struggle anew, but before I was aware of it, I was *floored* again. Thus matters proceeded for some time, he gradually leading me along to the place of light, and I struggling to remain in darkness. He at length succeeded, and I began to see a little light. From that time to the present, the light has been increasing ; and I feel assured that the great doctrines of grace, which I have preached for fifty years, are in strict accordance with the law and the testimony."¹

Under the instruction of Dr. Ide, who followed this traditional method of teaching theological students, Mr. Bacon read and wrote systematically upon the leading subjects in theology. These carefully prepared essays were read to his teacher, and then came, in a free, conversational way, criticism and discussion. The serious and earnest spirit awakened in the pupil by this method was very marked. After presenting to his teacher in writing the results of his prolonged investigations upon one of the great themes in theology, Mr. Bacon wrote in his journal, "Found that my views of original sin did not agree with Dr. Ide's. He said my essay would be considered a sound and able production by the majority of orthodox divines in this country ; but he thought Dr. Emmons' views were nearer the truth. His objections to my views were unanswerable. O Lord, show to an ignorant worm what is truth ! My desire is not so much to be a Calvinist or a Hopkinsian or an Emmonsite, as to arrive at the truth. My opinions are not yet fully settled upon this doctrine."

The eager student greatly enjoyed his life with Dr. Ide, and felt that in that house he had come into the fellowship of true and noble men. "Here I am," he wrote on one occasion, "all alone in my little room. This is truly a 'prophet's chamber.' Several clergymen have occupied this room before me, while studying divinity with Dr. Ide, and Rev. Sewall Harding informs me that, while preparing for college, he recited to one of them in this room more than twenty-five years ago." Mr.

¹ Memoirs of Dr. Emmons, by Prof. E. A. Park, D. D., p. 33.

Bacon in after-life frequently and gratefully acknowledged his indebtedness to his instructor, and always spoke of him in terms of sincere veneration and affection. Those three years of his theological training he regarded as more stimulating and decisive than any other portion of his life in their influence upon his character and ministry. He was one of thirty-eight young men who received their theological training under Dr. Ide. Three fourths of their number have now gone to their reward. Only three or four of them had any pecuniary resources at their command, and Mr. Bacon was one of these, for his elder brother stood ready to do anything that could be done by sympathy and pecuniary aid to assist him during the period of his preparation, as afterwards during all his ministerial life. Had it not been for this support, so generously given, Dr. Ide would have advised his pupil, upon his first coming to him, to surrender, on account of his impaired health, his long-cherished purpose to become a preacher of the Gospel; but afterwards he rejoiced that he never gave the advice, for he came to regard him as one of his best students in divinity, and to anticipate for him great usefulness in the Christian ministry, and he has lived long enough to see his anticipations fulfilled.

Mr. Bacon was approbated to preach the Gospel by the Mendon Association, Dec. 20, 1844. Reviewing his examination in his diary, he discloses not only the anxiety with which he had anticipated it, but also the deeply devout and joyous spirit with which he was approaching the great work of his life. "Passed the ordeal much better than I had believed I could. Felt no perturbation after commencing, and was enabled to answer all the questions much more to their satisfaction than I had anticipated I should. My poor petitions and Maria's earnest prayers on my behalf were answered. The Association gave me their approbation to preach the Gospel. To Thee alone, O Lord, be all the glory."

His own and Maria's earnest prayers were also answered in another particular, for, Sept. 17, 1846, he was united in marriage with Miss Maria Woodward, daughter of Dea. Elijah F. Woodward, of Newton, a woman of rare piety and culture, and singularly fitted to be the wife of a devoted Christian minister.

A rich inheritance of Divine blessing was proffered her through a long line of pious ancestors, and she had the faith joyfully to accept it, believing with all her heart that "the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children, to such as keep His covenant, and to those that remember His commandments to do them." It is illustrative of that beautiful law of compensation by which God often sustains his servants that, while our brother was compelled through life to contend with much bodily infirmity, he was richly blessed in his home and kindred. His wife was "a crown to her husband," and by the saintliness of her daily life and her unwearied devotion to the best interests of his people, she set forth the Christian character with fresh attractiveness, made even the cross seem wreathed with garlands, and won many to the truth and to Christ. His mother also, for whom he often expressed an almost passionate devotion, as when in his prayers he thanked God "for *such* a mother," was a woman of uncommon wisdom and sagacity, whose strength of character was equalled only by her unobtrusive piety, and who to the last swayed all her children by her counsel and love. It was a beautiful sight when, in her old age, on Thanksgiving Day, or at some other family festival, she sat in her large arm-chair, with all her children and numerous grandchildren gathered around her, listened to their songs and gazed upon their sports, herself the unconscious yet joyfully-recognized queen of the clan. And most gracefully on such occasions did she receive the repeated expressions of filial reverence and love. It was a priceless blessing to her son, and one he never forgot, that he had been trained by such a mother; and through all the years of his ministry, whenever he felt worn and disheartened, as he often did, it was his sweet solace to return to the home of his childhood, sit again at the feet of his mother, and listen to her words of counsel and hope. From those visits he was accustomed to return to his parochial labors strengthened and inspired as if he had communed with an angel. He was also greatly blessed in his brothers and sisters, who always welcomed him to their homes, and cheered him in the perplexities and weariness of his ministerial life. Only the revelations of

heaven will disclose how much he was indebted for the success of his ministry to that one brother who was like a father to him, and cared for him with unremitting liberality and tenderness to his last hours. The full course of education, so wisely prescribed for those who are to enter the Christian ministry, is not the only thing that can make them mighty in their work; there are compensations for those who are deprived of the usual and best means of intellectual culture. Our brother, under the grace and providence of God, was indebted to nothing so much, for his success in the ministry, as to his home and kindred. When he preached, those nearest and dearest to him preached also, and what he wrought in ministerial service, they wrought likewise.

Mr. Bacon's first pastorate was at Littleton, Mass., where he was ordained as a minister of Christ and installed pastor of the Congregational Church, Oct. 8, 1846. It had been indicated that larger churches were ready to invite him to their service, but he gave them no encouragement. Some ministers are called to positions made for them; others are called to make positions for themselves. The former are elevated by the seats they occupy; they wield an influence that belongs not altogether to themselves, but largely to their places, and they often receive credit for a work in the ministry they never have done. The latter stand upon no elevation made for them, and wield little or no influence, save such as, under God, they have created themselves, and they often do quietly a magnificent work in the Kingdom of Christ, for which they receive no credit here; their reward is in heaven. Mr. Bacon belonged to this latter class. He was not ambitious to find the best prepared place, but, under the discipline appointed him, had reached a point where he was ready, to use his own words, "to become a servant of servants" and to labor in his "own land or on heathen shores," if he could only preach Christ to lost men. If he felt moved by ambition, it was "to preach the Gospel in the regions beyond," "and not to boast in another man's line of things made ready" to his hand.

His views of what an effectual call to a field of ministerial labor should be, as well as of the pastoral office and of the pastor's home, are indicated in the following grateful and devout

record : " This day I have been ordained to the work of the Gospel ministry, and settled over the little flock in this place. To Thee, O Lord, be all the praise and glory ! The call of this people seemed so evidently a call of Divine Providence that I did not see how I could well refuse. Every objection against it involved too much selfishness to have much weight. All things seemed to indicate that present duty called me here.

" With regard to the future, I know nothing and have no concern. Oh, for grace and strength according to my day ! O my Lord and Saviour ! qualify and strengthen me for the arduous duties of this field of labor. May the Holy Spirit abide upon me. May I be faithful unto death, turn many unto righteousness, edify the body of Christ, glorify God, and fill up the ministry I have received at Thy hand in such a manner as to meet Thy final approbation.

" Thou hast also united me in marriage to my dearest earthly friend, and consummated our long-cherished desires in a holy and happy union. We praise Thee for Thy goodness. Oh, may it prove that we have been spared to one another for some good purpose. May this union make us both more holy and useful, and be continued in another world. To Thee, O God, we dedicate ourselves ; to Thee we dedicate this little flock ; to Thee we dedicate this our new house. Here take up Thine abode. Spirit of holiness and love, ever reign in this family. Take us, O Lord, and seal us Thine, — Thine for time and for eternity. Amen and amen."

He loved his people, and spoke of them as his " affectionate and intelligent little flock." In 1848 he was cheered by considerable religious interest in his congregation and a number of hopeful conversions ; the next year a little son gladdened his home. But this, his first pastorate, so replete with joys and cares and fruitful of good, was yet brief. The work of the ministry, even in this limited field, proved too much for his strength ; and with great sorrow, in July, 1849, having labored about three years, he surrendered his charge and returned to the home of his childhood. " I felt obliged, from want of health," he wrote sadly, " to leave that little flock as sheep without a shepherd. But God has mingled mercies in this crop of affliction and disappointment. He has raised up

friends in our extremity, who have provided for us a comfortable home near our dear kindred and within sight of my birth-place."

In this quiet retreat thus made ready for him he remained two years, devoting himself mainly to the recruiting of his health. His faith did not fail him, for he could pray hopefully, "May the discipline arising from disappointed plans, broken health, and removal from my pastorate, fit me for more extensive usefulness in the years to come."

His prayer was answered. He was installed pastor of the Union Evangelical Church and Society of Amesbury and Salisbury, Mass., June 25, 1851. It was characteristic of him to say, as he did, in accepting his call to this pastorate, "I enter upon it with much trembling. I distrust my knowledge. I look, too, with suspicion upon the qualifications of my heart, in view of such responsibilities. Pray that I may come to you in the fulness of the blessing of the Gospel of Christ." It is not strange that a minister of such a confiding spirit and of such unaffected humility should receive at once the confidence and affection of his people; and the grateful testimony that comes to-day from the officers of that church is in such words as these: "He has left none but a fragrant memory. He was a man 'of good report' for faithful and successful labors." He "was greatly beloved, and his labors were blessed, and there were additions to the church. He was a man of deep and earnest piety, a warm-hearted pastor, and faithfully preached the whole counsel of God. His resignation was the occasion of much regret, and his departure a great loss to the church. Mrs. Bacon was a great help in Christian labor and a woman of sweet temper. The remembrance of these two servants of Christ is very precious, and while this church exists the influence of their Christian lives and labors will endure."

Mr. Bacon's pastorate in this place "was at a time of great pecuniary distress with the Church and Society. There were few persons to contribute towards the parish expenses." On account of embarrassments arising from this state of things, and also because of the sickness of his wife, he felt obliged to terminate his connection with this people. His resignation was approved by an ecclesiastical council, Oct. 9, 1855.

After a season of rest with his kindred at Newton, he was installed, July 6, 1856, pastor of the First Church, Essex, Mass. Here he labored with great fidelity for thirteen years. Entering upon this pastorate at the age of thirty-eight, matured in Christian character by protracted and severe discipline, enriched in the knowledge of Christ and his Gospel, and in that pastoral wisdom which can come only from long experience in dealing with all classes of people, he was fitted, as never before, for the work of the Christian ministry. Distrustful of himself, constitutionally sensitive and timid, but with his faith in the promises of God, in the power of the great truths of the Gospel, and in the Holy Ghost greatly strengthened, he quietly began his work. Without any parade of plans or promises, he met his people face to face, and talked to them plainly and earnestly, as became a man sent from God, "of sin, and of righteousness, and of judgment." It was like "the voice of one crying in the wilderness, Prepare ye the way of the Lord." He was emphatically a preacher of righteousness: at the same time he tenderly pointed his hearers to Christ, and assured them, as if they had never heard the message before, that they could become reconciled to God and be saved only as they accepted Jesus as their Lord and Saviour. And soon the spiritual power of his labors was manifest; all classes were moved, and during the winter and spring of the second year of his pastorate the town was blessed with a powerful revival of religion. About fifty persons, converts in this revival, united with the church. Among these were two young men, who were afterwards induced by their pastor to enter upon a course of preparation for the Christian ministry, and are now the faithful pastors of large and flourishing churches, — the Rev. Michael Burnham of Fall River, and Rev. David O. Mears of North Cambridge. Two other young men of this church were persuaded by their pastor to enter upon the usual course of preparation, and are now preachers of the Gospel, — the Rev. Edward Norton of Quincy, and the Rev. George Hardy of Madison, N. Y. Others, brought into the church at a later day, had their attention turned by this same wise counsellor to his own loved calling, one of whom, at least, is now preparing for the sacred office; and "Mr. Bacon lived to

see several others enter upon a course of liberal education." "He had a strong desire," writes one who was induced by him to become a clergyman, "to see young men consecrating themselves to the ministry, and wherever he saw adaptation to such work, he labored with them personally and persuaded them to give the matter careful and prayerful consideration. All this came of his own consecration, and the necessity, which he felt to be urgent upon every young man, to be able to render to God a reason for his chosen course in life." It illustrates the wisdom of this pastor that he sought to make all the youth under his charge thoughtful of their future. "From the beginning of his ministry in Essex to its close," testifies one, "he took the deepest delight in the young men. He was compelled to see many leave the town for the cities and larger places, but he always was among the first to welcome us back. To some of us he presented the claims of the ministry. He sought out many of his flock who are now in responsible positions."

The time of this pastorate covered the period of the late Rebellion; and the course Mr. Bacon felt called upon to take, as a Christian minister, is worthy of record, as illustrative of the position and influence of nearly all Christian ministers in the Northern States during the years of that terrible conflict. "He was one of the truest of patriots," writes one of his young men. "The subject crept into many a sermon, much to the disgust of a few conservatives who lived in 1861, but knew only what had been learned in politics up to 1850. There was never a flag-raising but he must be there to make a speech. Political processions often stopped at his door for his words of cheer. Every one loved to hear him. He was emphatically our 'banner speaker.' In ministerial patriotism, the ministers of the time of the Revolution had in him a worthy successor."

Equally vivid is the remembrance cherished by another young man of his pastor's words and influence during those eventful years: "There was no mistake to be made concerning his position. He lost no opportunity, in pulpit or on platform, to cultivate the abhorrence of slavery in the minds of men. He was thoroughly awake to the interests at stake in the war between the North and the South, and he lifted up his voice boldly against wrong and in favor of human brotherhood.

He had some hearers who did not sympathize with him, but that made no difference with him. He spoke, and his words told. His prayers followed his soldier-boys to the field and into the hospital; again and again, as if they were his own sons, his voice went up to God for them. I shall never forget his prayer when, one Sabbath, one of the youngest of his flock among his soldier-boys lay in a tent-hospital in Virginia in a raging fever. His heart stooped over him, and his petition went up to God, I doubt not, with prevailing power. The congregation were almost breathless."

Nor was Mr. Bacon concerned simply for his young men. It was characteristic of him that with all his other burdens he should feel a deep interest in the public schools, and labor for the proper education of all the children of the town.

It was on Jan. 31, 1863, that the waves of a great sorrow swept over this faithful pastor's heart and home. His "dear Maria," his "angel wife," died. Only a brief sickness warned him of the event. They had known one another from childhood; for sixteen years and more they had walked together; she had been the sharer of all his trials in preparing for the ministry, and of all the joys and sorrows of his ministerial life, and had proved herself a wise counsellor in his perplexities, and the stay of his heart in many a weary hour. Like all saintly women, she was mighty in faith and prayer, and her husband believed that her prayers had often been directly answered. Her devotional habits, for this age of the world, were remarkable. "Four times a day" she "was accustomed to be alone with God." "It is probable that she spent not less than three hours a day in the closet-work of reading, meditation, and prayer. The root of her piety was kept near the streams which clothe the trees of the Lord with beauty, and cause them to bring forth their fruit in its season."¹ Her passion for the sacred calling had not been less intense than that of her husband. In season and out she had labored with him and for him, cheering his heart, strengthening his influence in the parish, and in a thousand unseen ways aiding him in his ministerial life. She had literally worn herself out in this holy service. It is not strange, then, that the loss and the grief in this

¹ Funeral Sermon, by Rev. D. L. Furber, D. D.

case were felt to be without measure ; and yet this minister of Christ bowed to the blow in meekness. The sweet grace of Christian resignation, which he had so often and tenderly preached to his bereaved people, now shone forth in his own example more beautifully than ever it had in his sermons. The peace of God kept his heart. "The beloved of the Lord shall dwell in safety by Him ; and the Lord shall cover him all the day long."

His two boys, and the "dear aunt" who had been a mother to their mother as well as to them, were still left him ; and so he was permitted to pursue his labors without giving up his home.

After a few years his broken family circle was restored. He was united in marriage, Sept. 19, 1865, to Miss Nellie M. Manning, of Littleton, Mass. For his second wife he went back to the people of his first love. She was a child when he was her pastor, the daughter of one of his deacons. It is indicative of her worth and of her special fitness for the life before her, that she shrank from occupying the position of one who had attained so high a reputation as a minister's wife. She soon proved that in her own way she was fully equal to the place ; by her unaffected modesty, wise unobtrusiveness, and cheerful piety she filled her new home with gladness, and more and more won her way to the hearts of the people.

Thus manifold were the labors of this pastor, and thus mingled were they with joys and sorrows. Such a ministry in a quiet, country parish, in its time, makes no great noise. Its chief end is not to draw crowds, its doings are not heralded every week in the newspapers ; but it saves men and families, protects the community from ignorance and vice, from shams and crimes, creates Christian homes and patriots, and perpetuates itself in other like ministries whose saving power shall reach through centuries. This type of clerical labor is now thought by some to be antiquated and comparatively useless, because it does not excite the talk and wonder of men as does the flaming pulpit of some sensational city preacher. But this is to be said of it : it neither hurts nor destroys in all God's holy mountain ; it is not like a prairie fire, sweeping over the fields of the Lord and leaving them blackened and desolate, but rather

like the gentle rain of heaven falling silently upon the parched and barren earth, quietly bringing into bloom everything that is lovely and of good report, and so restoring to this world something of the beauty and blessedness of Eden. A genuine pastorate like this is seldom understood in its day ; even those who are most blessed by it have no adequate apprehension of its worth. Men who believe in swell and shoddy, and especially those who are living unrighteous lives, despise it, and go about to destroy it. Nevertheless, its work here is grand, and its reward great in heaven.

It seemed sad at the time, and as we look back from this distance it seems sadder still, that a pastorate so true, so unselfish, so blessed of God to the people, should have suddenly come to an end. In the autumn of 1868 this minister and his wife, by personal solicitation, collected money, little by little, partly from his people and partly from his own kindred, to carpet the church. He felt obliged to put his own hand to the work of putting down the carpet, and in so doing took a severe cold ; this cold thus contracted aggravated or brought on other complaints, and he became again an invalid, and was not able to occupy his pulpit during the following winter. Still, in the judgment of his physician, a brief season of rest was all he needed to regain his health. Accordingly in the spring he made some movement to obtain from his parish a vacation of two or three months. But he soon found that his plan would not be acceptable to some of his people. It was the old story, — the great majority satisfied, sincerely attached to their pastor, edified by his ministry, and not forgetful of his great services in the past ; the church prosperous, and the influence of their minister never greater in the town, — but a small minority dissatisfied, restless, and ready to foment opposition and trouble. What could he do ? He had not strength to go on with his work, nor would he be permitted to take rest. He was compelled to resign. He preached once more, and then wrote in his journal, "The first Sabbath in April, 1869, I shall never forget. A ministry of thirteen years then practically terminated. Oh, how painful ! Well, this has been the most fruitful and the most trying of all my three pastorates." His sensitive heart was needlessly lacerated ; for he

might have been comforted, and even made thankful, had he only remembered to contrast his lot with the experience of the great Apostle when "more than forty" men "banded together and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul"; also with the experience of his Lord, whom "one of the twelve," acting under cover of the sacred name of friend, and by a public sign and seal of friendship, betrayed to death for "thirty pieces of silver." It is well in our troubles to remember the far sorer trials of greater and better men, and especially to count it all honor if called of Christ to know in any degree "the fellowship of His sufferings."

Mr. Bacon and his family returned once more, and for the last time, to dwell with his kindred; and the fraternal generosity, that never failed him, provided for him again a pleasant home. In one year his health was so far restored that he accepted a call to the pastorate of the Congregational Church in Ashby, Mass. He was installed the minister of that church Nov. 2, 1870. His new people welcomed him with delightful cordiality, and his heart was afterwards still more cheered by evidences of their growing attachment, and by the testimony they gave of the quickening and saving power of his ministry.

But these new joys were soon mingled with sorrows. His mother, whom he so passionately loved, went down to her grave, full of years and of grace; and a few months later he stood by the death-bed, and himself closed the eyes, of a beloved brother, George W. Bacon; and in less than a year after that, March 2, 1872, his own wife passed on to her heavenly rest. She left one child, a little boy. With him the father sat down in his desolate home; and the words with which he recorded his grief and his unflinching Christian trust are not for the public eye. Under these repeated and great sorrows he bowed low, and yet with a deep, sweet restfulness in his soul, which seems now like an anticipation of speedy reunion with loved ones in heaven.

Only one year more was to be given him to labor in his beloved calling. He improved it faithfully, and the results filled his heart with joy. In January of 1873 he made his last visit to his friends in Newton. He attended the first meeting, in

the new year, of the Congregational Club in Boston, and seemed to gather from it fresh inspiration for his work in the ministry. He returned to his labors in Ashby. On the first day of March he was attacked with typhoid pneumonia, and after a sickness of only four days, "fell asleep" March 5, 1873.

During these last days his peace was like a river. He prayed, and repeated Scriptures and hymns. Tenderly and gratefully he talked with his brother, to whom he owed so much, and who had now hastened to his side. To his sons—two of whom were now young men, and had entered into business life, and one a lad of six years—he gave counsel such as only a dying Christian father can give. Affectionately he spoke of those who had gone before,—of his father and mother, of his brother and sister, and of those dear ones translated from his own home, and gratefully anticipated the joy he should soon have in meeting them all again. But Christ was above everything. He confessed his extreme need of the grace of God, and to that grace offered to him in Christ Jesus he committed himself unwaveringly and joyfully, testifying to the preciousness of the Saviour and of his Gospel to his last hour.

Funeral services were held at Ashby, and the same day his remains were brought to Newton. On the following day, his numerous kindred, a goodly number of his ministerial brethren, and other friends, many of whom had known him from his boyhood, and also a delegation from his own church and congregation, gathered in the Eliot Church. An appropriate sermon was preached by his intimate and beloved friend, the Rev. Alexis W. Ide, a son of his venerated theological instructor; other services were conducted by ministerial brethren who had long known and loved him; and then tenderly and tearfully his form was laid away in the beautiful cemetery of his native town, where the dust of so many of his friends and kindred sleeps.

We have not made this brief record of the life of this Christian minister simply to honor him. Had this been our purpose, we should have been rebuked by our constant recollection of his own disapproval of all such attempts to immortalize the dead. We have had constantly in mind the many young men who are now struggling, as he struggled, against seemingly insurmount-

able obstacles in entering the ministry, and especially those who are compelled to forego the advantage of a full course of education.

It should be known that Mr. Bacon retained to the last his early estimate of the worth to a minister of the best possible collegiate and theological training. He never ceased to regret his own lack of this, and often expressed the opinion that his life had not been as effective as it would have been had he been able to take the full course. If any young man preparing for the pulpit is pursuing "the short course," because he thinks lightly of the college and seminary training, he can receive no encouragement from the opinions and experience of this man of God. No one would have more promptly rebuked such a view than he; he would have exclaimed, with all the grave earnestness of the godly fathers of New England, "Far distant be the day when our churches shall cease to be provided with a thoroughly educated ministry!" But if any young man is constrained to be a preacher of the Gospel, yet for any reason is not able to complete the full course of preparation, and is disheartened because he cannot, he may profitably study the experience of this minister of Christ. Mr. Bacon's profound conviction of his own need of the best education to fit him for the sacred calling compensated, in no small degree, for any deficiency in his preparatory training. It acted like a constant and powerful stimulus; it made his whole life a school of preparation. He "coveted earnestly the best gifts;" he employed every means to acquire knowledge and discipline. It was affecting to observe how modestly he sought the society of his ministerial brethren, that he might learn something from them, when, in some instances at least, they with more propriety might have sat at his feet. He valued the meetings of ministerial associations, and was always more willing to receive than to offer criticism; he kept himself familiar with his Greek Testament, and sometimes looked out his texts in the Hebrew; and it was owing to this, in no small degree, that the testimony now comes to us from one of his hearers, that "his sermons were faithful expositions of Gospel truth." Nor were his investigations confined to strictly professional or sacred themes. One who sat under his teaching for several

years, and is well qualified to speak intelligently upon the subject, affirms, that "though lacking as respects a thorough classical education, he was well read in the general progress of scientific thought." It is fair, then, to say, that for the success of his ministry he owed nothing to brilliant superficiality or to meretricious arts.

As a preacher he may be characterized by two words, — *honest* and *faithful*. Shams and tricks, in the pulpit or out of it, his whole nature abhorred; sincerity and truthfulness he loved with all his heart. He was the honest, outspoken friend of all the truths of the Bible and of all true learning. He never disgraced the pulpit or himself by sneering at theology, or creeds, or doctrines. He was too intelligent, too strong and sincere in his convictions, and too faithful to his sacred trust, to pander to the prejudices of men who hate the truth and live in unrighteousness. He never sought notoriety by making novel and startling statements, which verge upon the most atrocious falsehoods, and make false and vile men laugh at their own wickedness. "He was not," writes one of his parishioners, "what men of to-day would call a great preacher, but he was sound, practical, earnest, sometimes even eloquent, always loyal to his Master in all he said." It is no slight tribute to him that many of his people now speak of him as "a *faithful* preacher." We presume to say that never, to his knowledge, did his pulpit muffle its voice of rebuke and warning in the presence of covetousness, of treachery and conspiracy, duplicity and lying, ungodly ambition and vile lust, or any other wickedness open or masked. He could have said, as another minister has said, "I know that, at the last day, however it may be now, it will be nothing against my ministry that many a self-condemned hearer, as he listened to my preaching, heard a voice saying to him, 'Thou art the man.'"

Mr. Bacon devoted himself with unwearied fidelity to pastoral labor, as many have done who have accomplished the greatest and best work in the sacred calling. His own sensitive nature made him quick to appreciate the troubles of his people, and he bore them as if they were his own. Says one who was familiar with his pastoral work, "He did not keep himself aloof from any need. It was his meat and his drink to aid his

people by sympathy and counsel, and often by material gifts. He was generous by nature. He also craved sympathy. True and confiding himself, he expected his people to be the same with him ; hence he was sometimes depressed by any seeming lack of interest or appreciation on the part of the more silent and reserved of his parishioners. They had never been trained in the school in which he was trained, and often failed to satisfy his desire for loving companionship by neglecting to speak of the interest and love they really felt."

But the hiding of his power was largely in his goodness. Christ made it known in his time, and it is coming to be known again, that some men are very pious and yet not very good. Mr. Bacon did not belong to this class. Hypocrisy was impossible to him ; his simplest words were weighty because of the sincerity and truth that were behind them. And in connection with this, mention should be made of his prayers. No one could be with him long without knowing that his walk was close with God ; and no one could go with him to the throne of grace without discovering that he had been often there. He had both the gift and the grace of prayer. "I can remember a few of his sermons," says one, "but his *prayers*, — such were they in thought, eloquence of feeling, and fervor of wrestling, that they have been wrought into my very life." A gentleman of another denomination, who had no sympathy with Evangelical views, once remarked, "It is worth a journey of four miles to hear Mr. Bacon pray." Returning with a friend from one of the annual meetings of the American Board, Mr. Bacon, on the way, enjoyed for a night the hospitality of a stranger, and in the morning, at family devotions, he was requested to lead the household in prayer. His host, who was not a professedly Christian man, speaking afterwards of the service, remarked with great warmth of feeling, "I would give that man his board for his prayers." These are illustrations of the way in which his godliness often, without his knowing it, deeply impressed those around him. In such genuine goodness, and humble communion with God, there is a silent power mightier than the noise of many waters. One who knew this servant of Christ most intimately and for many years, speaks of "the pureness of his lips," "the elevating

power of his presence," describes the sweetness and sincerity of his friendship, and adds, "The very thought of my friend now quickens me to a better life." No man who is pure in heart lives in vain; but when a preacher of the Gospel is of a Christ-like character, he especially is mighty to save, and his influence lives for ages. The sweetest and most persuasive grace of a minister is humility. One of the saddest sights in this world, even in these times of almost universal inflation, is a preacher of the grace of God swollen with pride. It is in violent opposition to the express teachings of Christ, and should be the occasion of great alarm, when ministers are in strife to see who shall be the greatest and occupy the highest seat; but it is more alarming still when churches, or rather those who assume to represent them, through some conceit of their own superiority, are led to employ themselves in thinking and telling what great men it will take to fill their pulpits; for a demand of this kind usually creates an abundant supply. There are those — although it is believed they are not numerous and that their number is growing less — who grade ministers into first, second, and third classes, and estimate their worth as men do that of horses, by their power to "draw" and by the signs they bear of being "fast"; and, in harmony with this method of valuation, they deem it shrewd management to pay "a fancy price," in order to excite popular expectation and wonder, and especially to magnify to the utmost the relative rank of their church, for, being wise in their generation, they consider that a church of the Lord Jesus Christ is important in proportion to its wealth, and that a minister of Christ is great in proportion to his reputed cost in gold. Of course the more astounding the salary, the more "stunning" the preacher. "How much do you pay your minister?" asked a new-comer of a member of a suburban church. The small amount was named. "Why," was the reply, "I thought he was more of a man than that!" Instant and great was the fall of that poor pastor in the estimation of this stranger, and his preaching, which had previously been loudly praised, was thenceforth listened to with abated interest. There are people who thus estimate and grade preachers of the Gospel. Hundreds of the ablest and most faithful ministers, who, for the Master's sake

and in the joy of His service, are doing the grandest and most Christ-like work, are kept upon the smallest possible allowance, and then are despised because of the pittance they receive.

To the honor of the grace of God in our brother, to whose memory we devote these pages, and as an explanation, in part at least, of the spiritual power of his ministry, we here thankfully record that he had the sweet grace of Christian humility. Like his Master he was "meek and lowly." Once consecrated to the work of preaching "the grace of God which is given by Jesus Christ," he heard no voice saying unto him, "Be great, be smart," but only that other voice ever sounding from above, "Be ye holy, for I am holy"; and in his fervid desire and constant struggles to obey this last command, was hidden largely the abiding power he wielded as a minister of Christ.

We cannot better close this memorial than with the following tender and grateful tribute to the personal and ministerial worth of this servant of God, written by one of the young men whom he brought to Christ and into the Christian ministry:—

"It would be impossible for me to estimate the influence of Mr. Bacon's life upon my own. I cannot even now think of him without having all my heart rise up in affection. His devotion, his untiring effort, his sometimes wearied look,—which I did not then understand, but at a later day have seen the secret of,—all these things are fresh. It is due his memory to say that he was the instrumental cause by which the whole course of my life was changed. Under God I owe my hopes of heaven to him, my ministry, whatever of success I have attained in the ministry, my all. What can I say? His memory lies deeper with me than words. Mr. Bacon was a true man, a Christian man, a Christian man with as warm a heart as ever beat in a human breast. His life was humble, earnest, devoted, and his deeds do follow him. His reward is among the redeemed in heaven,—in an eternal union with the Saviour he loved."

J. W. WELLMAN.

Malden, Mass.

THE VOLUNTARY SOCIETIES FOR CHRISTIAN WORK,
AS RELATED TO THE CONGREGATIONAL CHURCHES.

WE have some thoughts which we propose to express on the voluntary societies for Christian work, and their normal relation to the Congregational Churches. Whatever momentary excitement in regard to changes thought by some to be desirable may have existed, has apparently passed away. The agitation of the matter, in connection with the late Congregational Council at New Haven, has very distinctly revealed the fact that the large majority of our ministers and churches thoroughly believe in the voluntary societies, as the only practicable agencies through which a great number of local churches, independent, except as voluntarily associating themselves for Christian fellowship, can unite effectively in those activities which the advancement of Christ's cause demands. It has clearly shown that, with but few exceptions, those who have been hitherto the chief contributors to the funds of these societies have entire confidence in the general wisdom and efficiency of their past and present administration, and desire no material changes in their organization and methods. Such have been the assurances received from all parts of the country. It has abundantly appeared that any attempt to subject them to the control of a body, meeting at long intervals, but very partially representing the churches, and, from the necessity of the case, having no adequate knowledge of facts and no time for careful deliberation, would be to risk the complete disorganization of our benevolent operations, and to incur the peril attending the certainty of ill-considered and injudicious measures.

The time seems, therefore, to have come when a calm and dispassionate review of the whole subject is practicable, and may serve to relieve any uneasiness that may still exist. It will be a great point gained if, by a better understanding of the facts involved, our pastors and churches may be brought into a closer sympathy with those voluntary societies which the Christian wisdom and foresight of our fathers organized, and whose record of work accomplished is the just pride of our

communion. It is in the hope of contributing our mite towards this result that we write this article.

1. We desire, first of all, to fix attention on the fact that any arrangement for the management of the benevolent work of our churches, similar to those that exist where the local churches are compacted into great organic bodies, is, in the nature of the case, impossible. There is the *Presbyterian Church*, the *Methodist Church*, the *Episcopal Church*; but there is no such thing as the *Congregational Church*, of which the local churches are integral parts, and never can be, except by the complete subversion of the whole Congregational polity, — the abandonment of the principles vindicated and settled by the labors and sufferings of so many noble men and women, not only for themselves, but for the Christendom of the future. There may be, for certain ends, some special advantages in large church organizations. But our ancestors believed, and Congregationalists have held, that these advantages were, after all, of less value than the wholesome liberty, the slightly qualified independence of the local churches. Our entire system rests on this basis; it is our distinguishing characteristic that we hold this position. Those who differ from us have sometimes said that this lack of centralization was our weakness: we, on the contrary, have insisted that in it lay our strength; and experience, in its results, has justified this assertion. Without centralization, and enjoying all the advantages that healthful freedom gives for earnest and progressive work, the Congregational churches in this country have taken the lead in the great movements of Christian evangelization and philanthropy which have characterized the present century. Of course, our churches cannot now be persuaded to surrender or imperil the Christian liberty which they so much prize, and under the inspiration and stimulus of which they have wrought so successfully hitherto. But until they are ready to do this, ecclesiastical Boards, or anything like them, are practically out of the question; equally impracticable must be the attempt to give to any central organization the power to exercise, either directly or indirectly, authority over the voluntary societies, or to interfere with their legitimate work. As corporate bodies and Boards of trust, holding funds and property committed to their

hands, they must, under their responsibility to the laws, to those who contribute to their treasuries, and to Christ, be left to fulfil their functions free from external pressure or control. Nothing else is possible to Congregationalism.

It was because this fact was distinctly recognized by the excellent men who, in the first half of the present century, awakened the zeal of the churches, and set in motion the wheels of Christian activity, that the voluntary societies were originally formed. Even the organic Presbyterian and Dutch Reformed Churches were then so little prepared to enter on the work of Christian evangelization, either at home or abroad, that to come into the voluntary societies was the only way in which the comparatively few individuals who were anxious to do something could act with the combination essential to efficiency. It was through the voluntary societies that the spirit of missions, foreign and home, was so developed in the organic churches themselves that it became at length possible for them to take up these and other kindred Christian enterprises according to the genius of their own church polity. It was the reluctance of the so-called New School party in the Presbyterian Church, most of whom had been educated in Congregational freedom, to leave the voluntary societies that, quite as much perhaps as doctrinal differences, caused the disruption of the great Presbyterian body. A whole generation of training in a consolidated body has been required to prepare these brethren to relinquish the voluntary system; individuals have not done it even now. It is doubtless best, all things considered, that a church compacted into one great organization should work after its kind; but for the Congregational churches, holding to the autonomy of the local church as opposed to the system of consolidation, to imitate their methods of action would be inconsistent with the whole spirit and genius of their system, and could hardly prove otherwise than suicidal. They must work together through voluntary societies, or not work together at all.

2. We make, then, the second point, — that the voluntary societies, through which Congregationalists now perform their distinctive work, are clearly demonstrated, by what they have actually accomplished, to have been wisely conceived and

organized, and ably and well administered hitherto. We by no means suppose that these societies are perfect, nor that there have been no practical mistakes in their administration. Nothing is faultless in which the imperfect agency of man is concerned. But that these associations have been singularly free from grave mistakes, and in an eminent degree efficient and successful, no well-informed person, we suppose, will hesitate to admit. As the result of their operations, American missions belt the world. To plant and work those that are in foreign lands, *fifteen hundred and forty-five missionaries*, male and female, have been sent forth. *Two hundred and seventy-five churches* have been organized, into which have been gathered more than *seventy-five thousand converts*. Over a portion of these churches *one hundred and fifty native pastors* have been placed. In connection with these missions, *twenty colleges and theological seminaries and thirty High Schools* have been established. The American Board of Commissioners for Foreign Missions have done all this as their direct work ; besides that they have, at the same time, indirectly, been greatly instrumental in awakening the churches to a sense of their responsibility to Christ for the spread of the Gospel, and in stimulating them to higher activities in all departments of Christian enterprise. The Board is to-day recognized throughout the Christian world as one of the grand wheels in the machinery of modern civilization.

In our own country, by the American Home Missionary Society, during the forty-nine years of its existence, about *seven millions three hundred thousand dollars* have been appropriated to home missionary work. The Society has occupied *seven thousand* missionary stations ; it has employed about *seven thousand different missionaries* ; it has organized *thirty-six hundred churches*, *nineteen hundred* of which have become self-sustaining. In these churches and by these missionaries, *thirty-thousand and eight hundred years* of labor have been performed ; *two hundred and thirty-six thousand persons* have been added to these churches while under missionary care ; and there has been an average of *seventy thousand pupils each year* connected with their Sabbath Schools. The good so accomplished for our country it is impossible to measure.

The work of aiding in church erection was commenced through local committees ; but experience soon made it evident that this method was liable to very great objections, and the work was passed over into the charge of the American Congregational Union. This Society, adding the work of church building to the general objects for which it had been organized, has steadily carried it forward. Notwithstanding the difficulty of awakening the popular enthusiasm for this most necessary department of the great enterprise of supplying our whole country with Christian institutions, and the inadequacy of the funds placed at its disposal, the Congregational Union *has itself aided between six and seven hundred churches in erecting their houses of worship ; which, together with the beginnings made by the Committees, make up a total of more than nine hundred that have received assistance up to the present date.* By expending *half a million of dollars*, there has been secured the building of church edifices the entire value of which is considerably *more than three millions of dollars*. Thus the church-building work has given a reasonable prospect of permanency to the fruits of home missionary labor, and opened so many fountains, whence the water of life may flow through coming generations. By these, and its statistical and other services to the denomination, the Union has amply demonstrated its fitness to its end and its necessity to the completeness of our system of benevolent agencies.

So of the other accredited societies, the details of whose results we have not room to state. The great work of the American Missionary Association in its various departments of labor, and especially on behalf of the colored people of the South, — not only what it has done, but what it is doing and must do for the education and Christianization of this interesting portion of our countrymen, — is understood and appreciated by Christian people, not only at home, but also abroad. Through the instrumentality of the Education and College Societies, now united, thousands of young men have been brought into the Christian ministry, and colleges of the true type have been founded and endowed as fast as needed in the newer States ; while through the Congregational Publishing Society a valuable Congregational and general Christian literature for Sabbath Schools and

for higher purposes has been created. One cannot but look with astonishment at what Congregationalists have achieved through these societies within the last half century.¹ The good actually accomplished is very far beyond what even the most sanguine of those concerned in their organization would at the outset have dared to hope.

Nor is it at all true, as has been asserted by some, that in the rapid movement of events the times are in advance of the spirit and policy of the societies. On the contrary, it is quite beyond dispute, as a matter of fact, that *the societies are in advance of the times, and have been so all the while*. They have represented the most progressive views, and their watchword from the beginning has been—onward! They have been constantly studying in the most practical way the principles and methods of Christian work,—gathering up the facts bearing on the duty of the churches, and urging them on their attention; suggesting new fields of effort, and developing new capabilities and resources in the Christian host. They have so been greatly instrumental in elevating the general tone of benevolent feeling and stimulating to greater and more comprehensive activities. It admits of no question that these associations have been largely instrumental in forming that advanced public opinion which to-day demands the evangelization of the world with the least possible delay. By their fruits they stand justified in the sight of all candid and thoughtful people. It is because they have, by the Divine blessing, wrought out such magnificent results within so brief a period, that they are so dear to a multitude of Christian hearts.

3. It is manifest that the effective administration of the voluntary societies demands a minute knowledge of all the facts relating to the work to be done by each, together with the practical wisdom which is the result of patient thought and large experience.

¹ It is, of course, to be remembered, in looking at the summaries of the entire results of the work of the American Board and the American Home Missionary Society, that in the earlier years both the Dutch and Presbyterian Churches bore a part in the work of the former, and the Presbyterians in that of the latter. But these results show *the efficiency of these societies*. It is for this that they are given.

The facts involved in the work of foreign missions as prosecuted by the American Board, of home missions by the American Home Missionary Society, and of the several departments of benevolent work to which the other societies apply themselves, without a right understanding of which success would be impossible, are indefinitely numerous. These are to be carefully collected, to be studied in their relations, and to be so digested that they can be made the basis of judgment and action from month to month and from year to year. For such a mastery of facts and their proper significance men are required who have sagacity and breadth of view, steadiness and energy of purpose, earnest devotion to Christ, and the confidence of the churches and pastors as a body. As a matter of fact, the societies which Congregationalists acknowledge as their agencies for Christian work are administered by Boards composed of some of the most distinguished pastors, and of laymen of the highest reputation for business capacity and Christian worth. These men, in a spirit of noble self-sacrifice, cheerfully give their time and service for Christ's sake, and have no personal ends whatever to be served; they freely perform, through a course of years in many cases, the laborious task of giving attention to the minute details of the administration of the trust committed to their hands. Such men may well be trusted, both as regards their administrative ability and their fidelity to the cause. They are the sort of men in whose hands, if in any human hands, such interests are safe. They are themselves generous contributors, and have therefore personal reasons for giving careful attention to the work of making the best possible appropriation of funds to their intended uses; but more than this, their love to Christ constrains them to regard themselves as His stewards, and to act under a sense of their direct responsibility to Him. In what way could a wise administration of the benevolent work of the churches be made more certain?

The suggestion has sometimes been made that, because the societies were organized so long ago, they must of course by this time need to be readjusted. As if they were crystallized as soon as formed! As if it had not been the necessary result of years of attention to the work in hand to give a minute

acquaintance with all its relations and the facts connected with it! The process of readjustment has in reality been *perpetually going on*. The societies have been vital growths. Their Boards of administration have kept themselves in close and living contact with their work, and in full possession of all the material facts pertaining to it; they have been all the while face to face with each new phase presented, grappling with each new difficulty and seizing each new advantage, and so they have adapted their measures to all new exigencies as they have arisen. It has sometimes happened that an ardent minister or layman at his post on the frontier at home, or in some important field abroad, has seen so clearly and felt so deeply the extent and urgency of the work needing to be done immediately around him, that he has allowed himself to think and say that the Society's Board in New York or Boston, so far away from the scene, could not fully understand the case; and that if they did, they would certainly direct more vigorous action to that point. But the truth is that no one individual, from his own particular standpoint and sphere of labor, can have anything like the completeness of knowledge as regards all the facts that must be taken into the account in deciding what shall be done in a given case, of which either of those Boards is in possession. The secretaries appointed by these Boards, besides being in daily correspondence with all parts of their respective fields, go over them from time to time in person, meeting and addressing the particular missions and ecclesiastical bodies, and conferring personally with those who are on the ground. They see with their own eyes the condition and the needs, not of one locality alone, but of all. They hear with their own ears the testimony and the judgment, not of here and there an individual, but of many — those who have labored longest and learned most. They bring back their own vivid impressions and the warm interest so awakened. The information thus obtained from all accessible sources is laid before the Boards, and enables them to base their action on the most full and comprehensive understanding of the matters involved. Of course the action of any one of these Boards to-day is such as is demanded by the facts that offer themselves to-day, as interpreted in the light of all past

experience. The Societies are far better able to meet the wants of the living present than if they had been organized the present year.

It is just because it is impossible that any large and temporary assembly should have a minute and thorough knowledge of the essential facts involved in the work of the several societies, that the National Council must always be wholly incompetent to direct, or even give advice in relation to, the details of their management. This was well illustrated at New Haven, when it was recommended to the Council by the Committee that the Mendi Mission, under the care of the American Missionary Association, should be transferred to the American Board. That recommendation was made upon a theory, and without any adequate knowledge of the facts involved. As soon as these facts were communicated by the secretaries, the measure was seen to be impracticable; the thing could not be done without a perversion of funds from the purpose for which they had been left in trust by one no longer living. It were just as practicable for any outside person, without knowledge of existing facts, to give wise counsel to a great mercantile house in relation to the management of its vastly complicated business, as for any man, or body of men, to give judicious counsel to the societies, on a mere outside view of their affairs. Even the wisest men, attempting in a great public assembly to express decided judgments on matters requiring the most careful handling and the most accurate information, would be very liable to err; and it is hardly necessary to say that the majority of the men who are most ready to take an active part in such assemblies are too commonly not by any means to be reckoned among the wisest; they are more apt to be those who have had but little experience, and are most ready to act on the impulse of the hour.

4. It is still further needful to be understood that the just responsibility of the voluntary societies is a responsibility to those, and those only, who contribute to their funds. They are corporate bodies organized *by individuals* under special charters or general laws of the States in which they are established, and as such *they primarily represent their own members and contributors*, and them alone. They represent no church

organizations as such, and are responsible to none. Church organizations cannot delegate to any body representing themselves the power to intermeddle in any way whatever with the societies, because no such power of right belongs to them.

But while this is true, it is also true that those who contribute to the funds of these societies, and make up their real constituency, are, the great majority of them, members of the Congregational churches. The churches, with their pastors, and the associations and conferences, have often and formally recognized and approved them as their special agencies for Christian work. In this way there has been established, indirectly, between the churches and the voluntary societies, a relation that is close and full of interest, — a relation of mutual sympathy, confidence, and co-operation, and involving all the responsibility that can reasonably be desired. Just so far as the members of any church are contributors to any one of the societies, or the church itself has endorsed it, just so far that society is the servant of that church, and responsible to it for the faithful appropriation of the funds committed to its trust. While, therefore, the voluntary societies are, as such, by their constitutions entirely independent, they stand in such a relation to the churches, through those members who make them the channel of their charities, that to forfeit and lose their confidence and good-will is to frustrate the end for which, as societies, they exist. *Any individual member* of any church, in virtue of his personal contribution, has a perfect right to ask of their executive officers or Boards all desired information, and to offer any suggestions or counsel in relation to their doings. It is in the nature of the case impossible, therefore, that the societies should ever disregard the intelligent opinions and wishes of the churches and their pastors. They have every inducement to receive these in the kindest spirit, and to give them all due weight; should they fail to do this, the gifts would be withheld of course, and their work would come to an end. But those entire churches, or parts of churches, that contribute nothing for Christian work to their treasuries, have of right no concern with them whatever, any more than they have with an insurance or railroad corporation in which they have taken no stock. This all will, of course, admit.

5. It should be fully understood and constantly borne in mind by all concerned, that there are not in our benevolent operations two parties — the pastors and churches on the one hand, and the voluntary societies on the other — having different ends in view. Pastors, churches, and societies are simply different branches of one comprehensive organization for Christian work, identical in their general aims and interests, and the necessary complements of each other.

It is quite apparent that for some time past this very obvious fact has to a great extent been overlooked. It has come to be a not uncommon thing to hear the societies spoken of, and to see that their administrative officers are regarded, as having objects of their own to be promoted, and interests apart from those of the ministers and laymen who make up the Congregational body. A secretary of the American Board, or of the Home Missionary Society, for example, has obtained leave of a pastor, or has been invited by him, to address his congregation on the Sabbath with a view to a collection. In introducing him to the people the pastor is very likely to say something to this effect: "Secretary — will present to us to-day the claims of the American Board" — or the Home Missionary Society, as the case may be — "and a collection *in its behalf* will be taken at the close of the sermon." Or, again, the secretaries of these and the other societies that serve the churches attend a State Conference or a General Association; and in the progress of its business, if their presence is not altogether ignored, it is very probably announced that "The secretaries of the benevolent societies will be allowed — minutes each in which to present *their* causes." This is a pretty strong showing of the matter, we admit, and would not be fair if universally applied; but we have abundant reason to know that it not unfairly represents what actually occurs in a great number, if not a majority, of instances.¹ Consequently in these

¹ The following fact may serve as an illustration. One of the secretaries of the American Home Missionary Society was present at a State General Association, and it was proposed that he be allowed — minutes to speak as representing that society; whereupon a member of the body arose and moved that "the matter be laid upon the table, and that *the proper business* of the Association proceed." The secretary, one of the kindest and most courteous of men, arose and

cases the impression on the popular mind inevitably is, that the Society so represented by any secretary is to be regarded as a *foreign body*,—a good and useful one perhaps, but one that comes to solicit aid *for its own advantage*, or at least for some work that is wholly its own. The speaker of course feels himself placed in the position of an outsider who is allowed a hearing by courtesy and with more or less reluctance, and as speaking to those who do not remember at all that he is speaking to them about *their own affairs*. Very much has been done in this way, beyond a doubt, to miseducate churches and congregations, so as to beget in the public mind a feeling that the part of a Sabbath or of a meeting of a conference that is appropriated to hearing about the doings of the benevolent societies is, at least in a good measure, lost.

Nothing could well be more at variance with the facts of the case and the fitness of things than this growing habit of placing the societies and those who administer their affairs before the churches and the public in a light so false and every way injurious. The voluntary societies, as we have said, were born of the necessity of the time, when that urgently demanded united Christian action. They were organized with care and thought by wise and good men, and have been shaped by experience to the changing aspects and necessities of Christian work; they have been adopted by Congregationalists generally as their best and most trusted agencies for the doing of that part of their own service due to the Saviour and His cause which they could not so well do for themselves; they are the thoroughly-proved and the well-approved agencies employed by the liberal men and women in the churches to do their general Christian work for them to the best advantage. Then let these agencies be so recognized and treated. Let ample opportunity be *offered*, not *conceded*, to the persons who represent them, of making report to those who have intrusted to them their gifts as to what has been accomplished by their

said, "Mr. Moderator, *seventy of your own churches* are aided by the Home Missionary Society, and thirty or forty of these are waiting for appropriations due, and there is not a dollar in the treasury; and if that is not 'the proper business' of your Association, in God's name, I ask, whose business is it?" Of course he was heard.

money; let them be permitted by new facts and statements to kindle new enthusiasm, and to stir up those who are Christ's to greater liberality; let them have constant evidence that they have the warm sympathy, the unfaltering confidence, the fervent prayers, and the generous co-operation of those whose work for the Master they are doing amidst difficulties and trials that are but little understood. Let such be the course of things, and very soon the hearts of pastors and churches, and secretaries and directors of the societies, would be drawn together in cordial affection, and one spirit of mutual helpfulness would animate and warm the whole.

There is a flagrant inconsistency in the complaint that there is too little close contact between those who administer the affairs of the societies and those who supply the funds, so long as pastors, churches, and the committees of ecclesiastical bodies continue to give the former an indifferent or cold reception. This is not done generally in the Western States, we are in justice bound to say. The representatives of the societies are ordinarily received with a hearty welcome there, and are given ample time to speak; but the opposite course has of late prevailed in New England, to an extent that promises, if continued, to work the great mischief of separating the givers in the churches more widely than ever from those through whom their charitable work is done. We cannot think that the tendency and inevitable result of the wellnigh exclusive policy, which has for some time been gaining ground, has been seriously considered. It is fast rendering it nearly impossible for those on whom devolves the great responsibility of appropriating the funds, and in a large measure directing the benevolence of the churches, to reach either the pastors or the churches at all with their appeals. When pastors and laymen and the executive officers of the societies shall really feel that they have all one work, one aim, one interest, one spirit of fraternal co-operation, each corps of laborers endeavoring to encourage and sustain the others, then any serious friction in our moral machinery will be impossible, and there will be a grand increase of moral power. Just so far as there is antagonism, there is loss,—a loss quite unnecessary and greatly to be regretted.

6. We shall only say further that, in the late discussions in relation to the voluntary societies, *nothing has been elicited which affords any proof whatever* that they are not justly entitled to a generous and restful confidence on the part of those whom they are set to serve. That there has been any want of strict economy in their management; that they have not been vigorously worked; that, in largeness of views and the spirit of enterprise and healthful progress, they have not kept pace with the developments of Providence, *to the full extent of their resources*, not the least evidence has been found. On the contrary, it has been seen more clearly by those who have given attention to the facts that, in view of their past history, of the well-known principles that govern their administration, of the full and accurate statements which they annually make of their proceedings and expenditures, and of the character of the men who compose the Boards to which the direction of their work is immediately intrusted, it may safely be assumed that those who would work for Christ beyond their private sphere can reasonably desire no better instrumentalities. On this point no room is left for doubt.

That the Congregational Societies have hitherto enjoyed a very large measure of public confidence is a simple matter of history. It was a notable illustration of their deep hold on the hearts of Christian people and the strength of the trust reposed in them that, during all the sacrifices and financial straits of the late national struggle, they were still sustained and able to go forward. Through the last two years of financial panic and distress, likewise, while all sorts of business have been deranged and self-denial and strict economy have been rendered almost universally a necessity, the contributions to the societies have generally equalled, and in some cases have surpassed, the average of other years. It is clear, from facts like these, that the great majority of givers to their funds give not blindly from mere impulse, but from fixed principle and intelligent conviction. When such Christian people, the thoughtful, discriminating, and seriously conscientious, steadily sustain the societies through years of financial trouble and of greater or less personal embarrassment, they give very decisive proof

of their confidence in these organizations ; they emphatically declare that they have found them worthy to be trusted.

It is of great importance that this confidence of the pastors and the members of the churches in the societies should be permanently maintained. To this end those charged with the administration of the societies have every motive to keep constantly in mind their high responsibility, and to serve those who confide in them with the most scrupulous fidelity. It is for them to deal frankly with their constituency, to be above all diplomacy and guile, to learn what they may from all suggestions, to answer honestly and fairly all inquiries, and to commend themselves to all *reasonable* men in the sight of God. As the good-will of the benevolent is the sole dependence of the societies, no encouragement should be given, by the judicious and well-disposed in the churches, to a captious and fault-finding spirit, if occasionally manifested by here and there an individual who, from his own particular position and without general knowledge, fancies that he could manage matters better. The reputation of a benevolent organization is a very delicate thing, — scarcely less so than that of a woman. It is a very easy thing to injure it by words heedlessly uttered, or by complaints and insinuations that are without any real foundation. If anything in the administration of any society seem amiss, the Christian way to satisfaction is entirely plain. It is not to publish a sharp, censorious paragraph in the newspapers, and then call on the executive officers to come into that arena for its defence. These men have better business on their hands ; they are doing a great work like Nehemiah, and cannot come down on *such a call*. The first thing that is proper to be done is to ascertain what is the exact truth in regard to the doubtful matter. To learn this the right course is to *go directly to the office of the Society*, and there, in free and friendly conference, obtain accurate information. Such a visit will be cordially welcomed ; and when the case is fully understood, the inquirer will be pretty sure to find that some elements before unknown must be taken into the account in forming a just judgment. The same result may be reached by correspondence. Until it shall have been ascertained by a careful examination that there is something

wrong in the administration or working of a Society, it is justly entitled to the continued confidence of its constituents, and should not suffer in the judgment of any right-minded person from hasty and frivolous attacks. Should it appear, after faithful inquiry, that there are serious faults of administration, it will be the right and the duty of those who have discovered them to bring them to the attention of the Boards for correction ; and if this fail, to refer the matter to the constituency at large. If the societies are as nearly as possible what, as Congregational churches, we need ; if by long attention to their several forms of benevolent work their Boards have come in some good measure to understand them ; if the men to whom the resources of the churches have been to so large an extent committed are men of tried faithfulness, sagacity, and disinterested devotion to the work of Christ, then certainly it is the sacred duty of every Christian man and woman among us to trust them generously and to guard carefully their reputation, that the progress of Christ's kingdom, so far as depends on them, may not be hindered without cause.

From this general survey of the character and relations of the voluntary societies through which Congregationalists have so successfully carried forward their benevolent work hitherto, it would seem that every candid mind must be satisfied that if there is a want of enlarged views and energetic action connected with this work, it is not to be justly attributed to any want of fitness or to any mismanagement in the societies themselves ; they manifestly constitute a wisely organized, well administered, and thoroughly responsible agency through which to act with the power of combination. There has been nothing to show that they need any readjustment other than is constantly going on. They enjoy the well-earned confidence of the great body of their constituents ; they have accomplished, and are now accomplishing, a great work for our country and the world. As at present arranged they are not too numerous. We are profoundly convinced that the spirit of Christian benevolence and philanthropy can only be kept alive in the hearts of the members of our churches by a frequent presentation of the wants of sinful and suffering humanity, and by such stirring appeals and pleas for larger

liberality and more earnest Christian effort as these wants forcibly suggest. In these days of abundant reading matter, when the most fascinating forms of literature are crowded on the attention of the household, it is all the more necessary that our congregations should, from the pulpit, be thoroughly and often made acquainted with the facts relating to the progress of the Christian cause, and the pressing demands for vigorous Christian action which are constantly made by the providence of God. The pastor who fails so to instruct his congregation, and to kindle and sustain their enthusiasm in respect to the blessed work of recovering the world to Christ, fails to fulfil one of the highest and most imperative functions of his office. It is a mistake every way disastrous — we fear a very common one — to educate a people into the habit of regarding with something of dislike the frequent discussion of the grand themes pertaining to the coming of the kingdom of God among men. It is doubtless because the greater number, even of professing Christians, know so very little what must be done in order to save our own country, with its civil and religious institutions, and to build up here a high Christian civilization, and what ought to be done at once for the vastly populous nations now open to Christian effort and literally asking for it with beseeching hands, that so small a portion, comparatively, of the whole number in our churches desire and seek the privilege of giving their money, their children, and, if need be, themselves, to Christ's service for these ends. If it be true, as has been stated on high authority, that not more than half the members of our churches contribute *anything* even to the American Board and the American Home Missionary Society, and a much smaller proportion to the other benevolent societies, it is quite plain that the congregations are not hearing too much, but far too little, about the great moral movements which the Divine Redeemer is Himself directing and watching with so deep an interest.

What, then, is it that we need, — we who especially represent in our doctrines and polity the evangelical and progressive spirit of the Pilgrim Fathers? Is it not very manifest that our want of the highest possible effectiveness lies chiefly in the fact — a sad one to contemplate — that in so large a number of

our churches *no contributions for the recognized benevolent societies are asked for or taken by the pastors, and that so many members of the churches give absolutely nothing?* Instead of diverting attention from the great and holy work itself—which ought to stir our souls and stimulate us to self-sacrifice and faithful effort—to unseemly wranglings about the mere machinery employed, which readily adjusts itself and is answering its purpose admirably well, may it not be the part of wisdom to direct our earnest endeavors *to the bringing up of all our churches and church-members*, rank and file, into one solid phalanx of faithful workers and givers for the universal dissemination of Christianity and the highest well-being of mankind? If nearly, or quite half, our resources as a denomination are as yet not called forth, it would seem not difficult to decide what is most needful to be done. Let every local association of ministers, and every local conference of churches, take hold of the matter in good earnest, and not rest till every church within their bounds shall stand pledged to contribute to each of the regular Congregational societies once a year. This will settle many questions, and give a new and mighty impulse to our united efforts to advance the Christian cause and bless our fellow-men.

We have written these pages, not at all in the spirit of controversy or of censure, but as wishing to submit to the calm and wise judgment of Christian brethren the facts and suggestions that have been here expressed. If anything has been wanting to the highest success of our co-operative Christian work as Congregationalists, we shall be all the more likely to see clearly what it is, and how it may be remedied, after carefully surveying the whole ground. The writer has felt the greater freedom in saying what he has said because he has passed the greater part of his life in the labors of a pastor, and has well understood the difficulties connected with the direction of the charities of a church and people. No one who has had experience of these difficulties through a ministry of more than a whole generation is likely to treat them lightly, or to feel anything but the most kindly sympathy with his brethren who are bearing the burdens of the pastoral office. The great question of the hour manifestly is, How can those churches and those individual

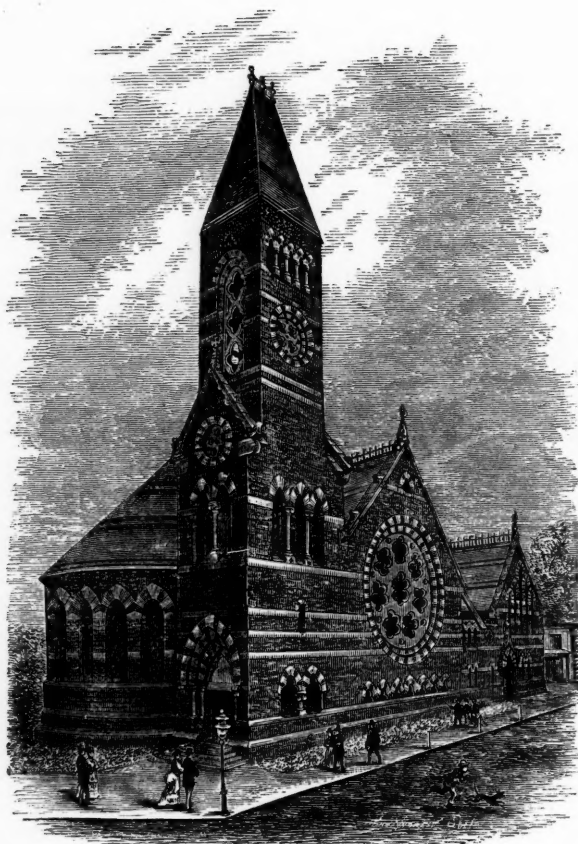
church members, who hitherto have borne little or no part in the great Christian activities that have been so signally owned and blessed of God, and for the increase of which a waiting world is calling, be brought into line and movement with the noble army of their brethren, by whose liberality and efforts so much has been accomplished, within the present century, for Christ and for the world? We trust that this question will be deeply pondered, and that the entire force of our churches may soon be fully developed, and be found working in the most effective manner, through the voluntary societies, with a perfect unity of spirit.

RAY PALMER.

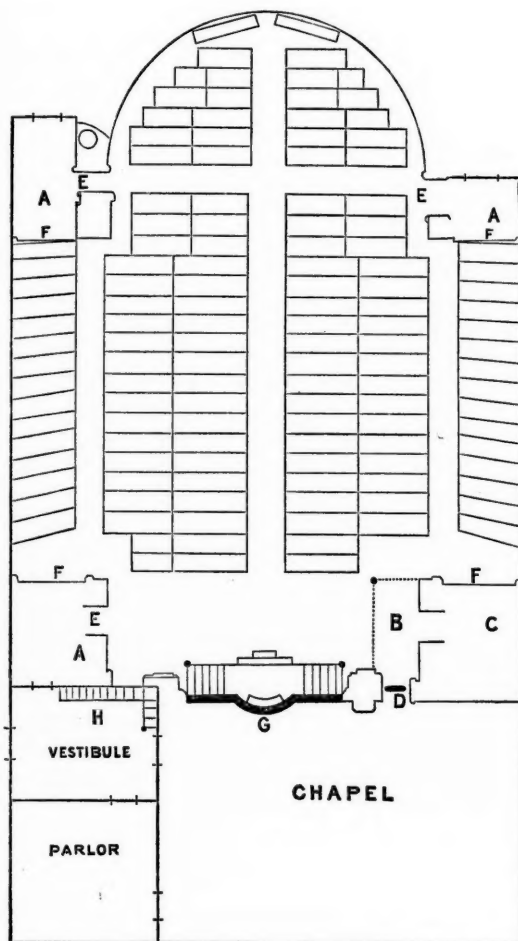
New York.

THE COST OF BENEVOLENT WORK.

VERY frequently we find people who, in regard to all this work of the various Benevolent Societies, are chiefly impressed with its cost. In their thoughts, they seem to see a land impoverished, a country drained of its resources, by these large and numerous calls for help. On the other hand, to one who carefully considers the case, the wonder is that a work so large and beneficent can be carried forward at so small an expense. The vices and pleasures of mankind are truly costly. There are many star-singers in our opera-houses, many play-actors in our theatres, who ask and receive, for a single evening, enough to support a foreign or home missionary preacher for a year. The amount squandered and far worse than squandered in drink, the amount turned to smoke, the vast sums swallowed in the gulf of debauchery, — these are enough to frighten men. If we mistake not, the support of one large ship-of-war in actual service costs more than all the foreign missionary operations of our American Board. It is time that all Christian people should correct these false ideas, and over and above all this should add that large and gracious promise built upon the Divine economy, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty."



SOUTH CONGREGATIONAL CHURCH.
Rev. S. G. Buckingham, Pastor, Springfield, Mass.



GROUND PLAN.

- A. Vestibule.
- B. Choir gallery.
- D. Key-board of the organ.
- E. Entrances.
- F. Arches and screen windows.
- G. Recess for the organ.
- H. Staircase leading to the Sunday-school room.

DESCRIPTION OF THE NEW SOUTH CONGREGATIONAL
CHURCH, SPRINGFIELD, MASS.

THE church stands on the corner of two streets, and by a curve of the street in front is thrown forward, so that the large rose window on the side looks down the whole length of the street. As it lies upon the ground it makes a building in mass of one hundred and thirty-six (136) feet by seventy-seven (77). It is built of Longmeadow red sandstone, freely trimmed and belted with yellow Ohio stone, and with underpinning and water-table of Monson granite. It has an apse, or circular front, containing nine (9) long windows, fifteen (15) feet in height ; a tower of one hundred and twenty (120) feet, terminating in a wedge ; two gables on the side street, the larger one with a rose window twenty-six (26) feet in diameter, and the smaller with a group of five (5) windows, the largest twenty (20) feet in height. This side is relieved by these gables and windows and a porch of yellow stone, supported by polished pillars of Scotch granite, leading to the chapel ; also by double and triple windows ; by the triplet dormer-window between the main part and the chapel ; by the flying buttress which supports the large gable on one side, as the tower does on the other ; and by a row of seven (7) trefoil windows under the rose window. The tower also is relieved and ornamented by numerous windows, openings, and arches, the polished granite pillars being used in the arches with carved capitals of yellow stone, while near the top is a cluster of five (5) arcade arches, with such pillars and capitals, and a broad belting of boldly-carved yellow stone at the base of the wedge, which has a very pleasing effect. The wedge is surmounted by a cresting of iron, as are the ridges of the nave, transepts, and chapel, and the gables all terminate in some form of the cross in stone. The carving in stone is one of the interesting features of the exterior, — rosettes, ancient monograms, a sheaf of wheat, a cluster of grapes, or something of the kind, is worked into the gables everywhere, while the capitals of the pillars are some of them exquisitely carved, and all represent something in nature. Thus, between the double arch at the base of the tower, where is a memorial window to

the late Chief-Justice Chapman, there is a capital made up of bunches of lilies of the valley with bosses of maple leaves and a bird hovering among them; between the arches of another memorial window is a capital composed of ferns, foxglove, and blackberry leaves; while by the side of the chapel porch, Night is represented by an owl among oak leaves and bosses of ivy, and Morning by a lark springing up from among maple leaves, convolvulus, and marshmallow. So also at the tower entrance, the capitals represent Spring by the tulip, Autumn by wheat, Summer by the sweet-brier, and Winter by the holly. And this illustrates the influence of the pre-Raphaelite theory upon modern art; sending it directly back to nature, instead of confining it to conventional forms.

The side view of the building is particularly imposing: its length and height, the massiveness of the tower, the size of the gables and of the rose window, and the number and size of the openings and arches, with the bands and masses of yellow stone, make a grand and graceful pile. Some one has said that the lofty tower, sloping away to the larger gable and then to the smaller, is "as graceful as a swan."

The church has three (3) entrances, one on each side of the apse, and a third through the chapel porch.

And now as we enter through the tower vestibule, we come to the auditorium,—a room ninety-eight (98) by seventy-one (71) feet, in the form of a cross, with the arms somewhat shortened and the foot circular; with walls twenty-nine (29) feet high and open to the apex of the roof fifty-seven (57) feet, and the timbers all exposed. The roof rests upon stone corbels or brackets set in the wall, and the main part of the roof is supported by the four corners of the wall at the intersection of the transepts and the nave, and is held together by tie-beams which run from corner to corner and cross each other at the centre, thus giving it great strength. The large rose windows at each end of the transepts are found to be composed of seven (7) such windows around an eighth, which, with the nine (9) long windows in the apse, and the dormer-windows by the side of the organ that light up the pulpit and the choir gallery, give an abundance of light, though all are filled with stained glass. The organ stands in a recess back of the

pulpit, while the organist and choir occupy a gallery by the side of the pulpit, and a little lower. This recess, for acoustic reasons, is made shallow and lofty, being only seven (7) feet in depth, with a high and broad arch of forty-two (42) feet, to the top, and here the pipes are piled up one above another, and an unusual number of them brought into view. They are arranged in so many rows, sloping off in different directions, and circling round the swell organ, and even coming out upon stone corbels around the arch into the church ; and the swell organ is such a peculiar feature of the whole, being a kind of open-work shrine, quite high up, with seemingly a full set of pipes of its own above it, as if it were a separate organ and there might be another player up there ; this, with the screen in front of it, is undoubtedly the most interesting and grandest portion of the audience-room. This organ-screen, back of the pulpit, is made up of three (3) compartments of high wainscoting, relieved by pillars and carved cornices, and terminating in open-work gables and pinnacles ; and the middle compartment, where the seat of the pulpit is, is curved inward as well as the gable above it, so as to become an alcoved arch and to make a good background for the speaker and have somewhat the effect of a sounding board.

The pulpit and the front of the pulpit platform are to be considered parts of the same. The front is made up of panels filled in with variegated marble and heavy cornices of continuous carvings of water-lilies and lilies of the valley, and posts with flowers, fruits, and nuts wrought into them. The pulpit is a parallelogram in shape, and divided into three (3) compartments, separated by pillars ; and these compartments, together with the ends, are filled with carvings in relief of the symbols of Christ and the four Evangelists, and these are enclosed in borders of the passion-vine and the olive, while the moulding around the top has a border made up of the passion-vine and its leaves, buds, and flowers, which is almost as bold and delicate as if it were in metal. The abundance, variety, and delicacy of this carving well repay examination, and one might almost study botany here when winter shuts him away from the fields. This whole end of the church is so unique in design, grand in its outlines, and beautiful in detail, as to reflect

great credit upon the architect, and upon the workmen who have so well carried out his plans.

There are also four (4) carved memorial screen windows in the arches that separate the vestibules and the room back of the choir-gallery from the audience-room, and these are like the screen work in front of the organ, only the spaces between the pillars and in the open wood-work are filled with plate glass. They bear the cherished names of Christian women, one of them the wife of the pastor.

The frescoing is quiet in color, except the ceiling, which is painted deep blue with innumerable golden stars. Even the organ pipes have few colors, except browns and gilt. Ventilation is provided for by ventilators in all the windows in the apse, and all the little windows under the rose windows, and in the high windows by the side of the organ. The wood used throughout the church is butternut, or the Western white walnut, partly because it is not quite so sombre, and partly because carving shows so much better in it.

The congregation is all seated upon the same floor, with neither gallery nor pillar to interfere with seeing or hearing. They are arranged as nearly as possible according to the rule to place them as they would naturally gather about a speaker, *i. e.* in a semicircle, with the sides drawn in. The circular apse in front and the shortened transepts at the side virtually do this. Then the recess for the organ, as has been stated, is shallow and open; there are no large masses of glass, which is so vibratory; the transepts are not deep, since deep transepts are so apt to make it difficult to hear well in the centre of the house; and the walls are unbroken and solid all around as high up as the speaker. As a consequence, the congregation is all pleasantly seated, and the hearing is absolutely perfect in every part of the house.

The house seats comfortably about eight hundred (800), and its capacity is readily increased two hundred and fifty (250) by a comfortable folding-chair of wood that is used in the chapel.

The chapel part of the building includes the chapel proper, or lecture room, the church parlor, and a vestibule, on the lower floor; while the Sunday-school room is in the second story and covers the whole below. This last is a room seventy-

four (74) feet by thirty-four (34), finished to the peak, thirty-two (32) feet, with an open-timbered roof, and capable of seating four hundred (400). The principal windows in this room are made memorials of Sunday-school teachers and scholars, and are filled in with scenes from the life of our Lord. The chapel below is fifty (50) by thirty-four (34) feet, and will seat two hundred and fifty (250), and the parlor is twenty-five (25) by twenty-three (23) feet. There is also a kitchen in the basement.

The chapel and parlor make a convenient suite of rooms for social purposes; and being furnished with folding chairs, instead of permanent seats or heavy settees, the rooms are easily cleared when needed for such purposes. These chairs, though wholly of wood, are light, substantial, and handsome, and they are so easily handled, and when folded occupy so little space, that we consider this mode of seating quite superior to any other. They are readily transferred to the church, when more sittings are required there; and in ordinary meetings in the chapel, the number used can be made to depend upon the number of persons in attendance, whether it be fifty (50) or two hundred and fifty (250). It seems to realize perfectly, in this respect, that expansibility and contractibility which Congress vainly tried to apply to the currency.

The cost of the chapel part of the building was from one quarter to one third of the whole. The entire building cost one hundred and forty-five thousand (\$145,000) dollars, thirty-seven thousand of it (\$37,000) being paid for the land. The organ is one of Hook & Hastings', and cost six thousand dollars (\$6,000). The organ-screen cost one thousand dollars (\$1,000), and the pulpit and platform front eight hundred (\$800).

Mr. William A. Potter, the present supervising architect of the Government, was the architect of this building; Messrs. Norcross & Bros. of Worcester were the contractors, and Robert Ellen & Co. of New York executed the carving in both the wood and stone.

S. G. BUCKINGHAM

Springfield, Mass.

THERON BALDWIN.

In the partial sketch of the life of Dr. Baldwin, in the April number of this journal, we confined ourselves to a hasty review of his life in the Christian ministry and as a home missionary. It is our present design to give an outline of that larger portion of his life which was devoted to the higher education in the then new States bordering on the Great Lakes, and on the Mississippi and its branches. It was probably in this department of Christian effort that he rendered the most important and most permanent service to Christian civilization. In the prosecution of this design it will be necessary to retrace our steps to the close of the year 1829, when the first foundations of Illinois College were laid. It is quite impossible to reproduce to the view of the reader the conditions under which that work was begun, for the reason that very few of those into whose hands these lines will fall have ever experienced anything similar to what existed in the only portions of Illinois then inhabited. If the young men of the Association at New Haven had fully appreciated those circumstances, perhaps they would not have had the courage to undertake the enterprise to which they pledged their lives.

Emigrants who go out from civilized communities and seek for themselves a new home in the wilderness, do not generally organize the new communities which they form after any original conception of their own. They do not go forth to subject any new social theories to the test of experiment or to build a better civilization than that which they left behind them, but simply to improve their own material condition. All that can be expected of them is that they should carry with them in their own conceptions the institutions to which they have been accustomed, and reproduce them as fast as they are able.

Up to the year 1830 almost the whole population of Illinois, numbering, as we have said, less than 160,000, were emigrants from the southern and southwestern States. In none of those States, up to that time, did any system of general education exist. Public schools were unknown. Colleges existed, but for the most part with scanty resources and meagre attendance, and by the great body of the people they were regarded with

very little interest. Here and there a school-house would meet the view of the traveller, but it was of the rudest and most inexpensive construction. When any one wished to find employment as a teacher, he drew up his "articles," in which he proposed his terms as to the time of his engagement (generally for three months), and as to the rate of compensation for each pupil. If a sufficient number of pupils was signed to meet his expectations as to compensation, he "took up the school"; if not, he passed on to another school-house, and made a similar experiment, till he found a satisfactory prospect. Arrangements of this sort were the only reliance of the great mass of the people for the education of their children. Such were, at that time, almost the only arrangements for education which existed in Illinois. Not only colleges but academies, high schools, female seminaries, were for the most part quite unknown. It is not probable that in the year 1830 there was in the whole State one youth who was fitted to enter the Freshman class in Yale College. With the arrangements then existing, no prospect could be discerned in the future but that of ever-multiplying ignorance,—a people, the great majority of whose children would grow up destitute of the very first rudiments of an education. Here and there were men who saw and deplored this condition of things, and keenly felt the necessity of something better; but they were few, scattered, and feeble, and with very little opportunity of co-operating or even consulting with each other, and they were generally very despondent as to anything better in the future.

In such circumstances as these the foundations of Illinois College were laid. Rev. John M. Ellis, a missionary of the American Home Missionary Society, laboring at Kaskaskia, who commenced his labors in Illinois in 1826, had become early and powerfully impressed with the necessity of an effort in behalf of education in the State, and, in co-operation with Hon. Samuel D. Lockwood, one of the Judges of the Supreme Court of the State, Thomas Lippincott, then a layman, who afterwards became a minister of the gospel, and several other gentlemen scattered over the whole region from Kaskaskia to Jacksonville and Springfield, had originated a plan to found a seminary of learning, and obtained subscriptions for the object

amounting in all to some \$2,000 or \$3,000. They had also fixed on the site now occupied by Illinois College as the spot on which it should be built. With this incipient enterprise the young men at New Haven had agreed to unite their efforts. Early in December, 1829, Messrs. Baldwin and Sturtevant met the subscribers to this proposed institution, and organized a Board of Trustees according to terms previously agreed on, which Board has been perpetuated by filling its own vacancies to the present time. Hon. James Hall, a man at that time of some political prominence in the State, and not unknown to literature, without consultation, so far as known, with any of the projectors of the enterprise, moved that the institution be called ILLINOIS COLLEGE. Without any deliberation or delay, the motion was passed, and the institution has borne that name till now.

These transactions occurred in an unfinished two-story brick building, the erection of which had been begun the summer previous, partly on the faith of the Illinois subscription, and partly relying on the aid pledged by the young men at New Haven. The gentlemen composing the meeting had for the most part no seats, but stood among shavings, lumber, and carpenters' benches. It required some faith to believe that the Institution thus organized would live to bless coming generations, and to do honor to the dignified name which we had conferred upon it. These arrangements being completed, the newly-elected Trustees assembled, organized with all due formality, — and that organization still remains, — and made arrangements to open the Institution for the reception of students.

On the fourth day of January following (1830), in the same building above described, still in a very unfinished state, the writer of this article met with nine students to commence the work of instruction. We first read a portion of Scripture. A few remarks were made fitting the solemnity of the occasion. It was said, "We have come here to-day to open a fountain for future generations to drink at." We then invoked the blessing of Almighty God on the work we were beginning, and proceeded to ascertain the progress our pupils had made in their studies, and assign them lessons. Of course there

were no students fitted for a Freshman class, though there were several who had come to commence a collegiate education. Four of the pupils of that morning graduated at Illinois College with highly creditable attainments, and became men of decided mark in the Christian ministry.

All these proceedings were without any act of incorporation. No corporations either for literary or eleemosynary purposes had as yet been chartered in the State. Our property was held by trust deeds. Yet prospects seemed to encourage and invite the enlargement of the Institution. Before the end of the first year, Rev. Edward Beecher, then pastor of Park Street Church, Boston, was chosen President, and in December, 1830, came upon the ground, and commenced his labors in behalf of the Institution. The Legislature was to meet that winter at Vandalia, and it was determined to apply for an act of incorporation. We had some enlightened and earnest friends in that body, and hoped our request would be granted without serious opposition.

Mr. Baldwin's residence in Vandalia seemed exceedingly opportune. Our bill was presented in the Senate and given to the Committee on Education, of which our friend Col. Thomas Mather was chairman. Mr. Baldwin appeared before the committee in behalf of the bill, and his argument was mostly embodied in the committee's report to the Senate. But it was all in vain, the bill was defeated; and Mr. Baldwin never while he lived entirely ceased to amuse himself and his friends by recounting the scarecrows which our sagacious legislators set up, to frighten each other from voting for so dangerous a measure. One of the all-powerful arguments was that it was evidently a plan to unite Church and State, and destroy the liberties of the people. Another was that we had an unlimited control of money, and would buy up the land of the State, lease it out to tenants, and thus control their votes and get the government of the State into our hands. It was four years before an Act of Incorporation was granted, and then it contained two or three exceedingly illiberal limitations, which were not removed till several years later. One of them prohibited a theological department.

The location of the college was in one respect unfortu-

nate. Its site, though beautiful and in itself very desirable, was a mile distant from the then infant village of Jacksonville. This created the necessity of erecting buildings for boarding and lodging students, as a condition of its growth and usefulness. The trustees had no option. They therefore resolved on erecting such buildings, and appointed President Beecher and Mr. Baldwin to go East and raise the necessary funds. The results of this agency were exceedingly important. Not only did it bring into the college treasury the means of erecting the needed buildings, and making other important additions to the resources of the Institution, but the agents also accomplished much in directing public attention to the State, and attracting to it many emigrants from the New England and Middle States of a most excellent character, who have exerted a very powerful and beneficial influence on the intellectual, social, and religious character of the State. Mr. Baldwin entered into that agency with great energy, enthusiasm, and hopefulness, and contributed greatly to its success.

By his labors in this agency his mind also became thoroughly enlisted in behalf of all efforts for the promotion of education in the State of his adoption, he formed the acquaintance of many persons who were deeply interested in benevolent efforts of various kinds, and acquired in a high degree their confidence, and thus established relations between himself and that interest from which it was never possible for him afterwards to release himself. Wherever he might be, he bore a heavy responsibility in respect to the affairs of Illinois College, and all those interests of education to which it stood related. That responsibility he never sought to avoid, although he received no pecuniary compensation for the services he rendered the cause.

The sources of the greatest difficulties which Illinois College has ever experienced were slavery and denominationalism. It may be difficult, at first thought of the subject, to understand how either of these could present any difficulty at all in the way of such an enterprise; but a little reflection will show how wide such a first view is of the reality of the case. Illinois was indeed originally a free State, and it

might be expected that therefore all its institutions, especially those devoted to the education of the people, would favor freedom and be adverse to that system of negro slavery which its Constitution solemnly prohibited within its borders; but such expectations fall very far short of exhibiting the state of things which actually existed for the twenty years next following 1830. Of the 156,000 people who were living in the State in 1830, the vast majority of the adults had been born and educated in the southern and southwestern slaveholding States, and entertained all the opinions and were subject to all the prejudices and passions which slavery had nurtured in the communities from which they came. About the year 1830 the great antislavery agitation commenced, and so morbidly sensitive were Southern people on that subject that the very first blow which was struck for the freedom of the slave vibrated to the remotest extremity of the slaveholding population of the whole country, and was sensibly felt by every one, wherever found, who was in sympathy with them. Northern men, and especially New Englanders, had long before that been regarded with suspicion and distrust at the South, and a Yankee had been looked on as a marked man wherever slavery existed and exerted its influence. The first beginnings of antislavery agitation at the North greatly increased this distrust, and rendered the situation of all Northern men laboring in the cause of education among populations of Southern ideas and prejudices, difficult and critical. Such passions and prejudices were early and intensely aroused against the young men who were prominent in the management of Illinois College. These men were not among the first to enter decidedly and openly into the agitation. Such a course was absolutely incompatible with the work they had on their hands. But all their opinions and sympathies were with freedom and against slavery, and occasions were sure to occur on which utterance was inevitable; and for many years their situation was not greatly dissimilar to that of men occupying prominent situations in the slaveholding States, who were known to be hostile to slavery. The extent to which this exposed them and the college under their care to distrust, hatred, and malignant attack from the newspaper press of St. Louis and Southern Illinois, and to menaces of

violence like that in which Elijah P. Lovejoy perished at Alton in 1837, can be known and appreciated only by those who shared in this experience. For many a year, the best they could say of themselves was, "cast down but not destroyed." That the college was not destroyed many times over in these conflicts is a wonder indeed. In difficulties like these, Theron Baldwin was ever the wise and sagacious man, uniting with his brethren in the Board of Trust in deprecating any surrender of the principles of freedom, in the management of the Institution or in the lives of its teachers, but not inclined to push matters to those violent extremes which must have been fatal to the enterprise. Few men of known and avowed antislavery principles retained in so high a degree the confidence of all classes of religious men.

Our readers will not easily gain a just idea either of the power or of the long continuance of this pro-slavery dynasty. To say that it reigned for twenty years with very little mitigation of its rigor would be no exaggeration. It may well be believed that during this long period it put the faith and endurance and courage and wisdom of the men of antislavery principles engaged in this and similar enterprises to a very severe test. That Dr. Baldwin and most of his fellow-laborers outlived that pro-slavery dynasty and saw its utter extinction, is an occasion of rejoicing and devout thanksgiving. "I have seen the wicked in great power, spreading himself like a green bay-tree. Yet he passed away, and lo, he was not! yea, I sought him, but he could not be found." The Psalmist's experience has often repeated itself in ages since. For all good works in this sin-cursed world, endurance is one of the foremost of Christian graces. That Christian grace, Dr. Baldwin and the men who in their youth united with him in founding Illinois College, did in some humble degree illustrate, by their unflinching perseverance in their work.

But great and disheartening as these difficulties were, they were not, on the whole, so great and heart-sickening as those which have sprung from denominationalism. No one can have any just conception of the work of Dr. Baldwin and his associates without being made aware of the nature of these difficulties. The young men who associated themselves at Yale

College for missionary labor and the founding of a college in Illinois, had in their minds' view no sectarian aims to be accomplished. They projected the planting of the gospel in that wilderness, and the founding of an elevated and efficient system of education under Evangelical influences ; they purposed that and they purposed nothing else whatever. It was not in their thoughts to extend Congregational church polity over one square foot not already covered by it. Neither had they any ambition to extend the jurisdiction of Presbyterian church courts over any new provinces reclaimed from the wilderness. They were just as remote from one of these thoughts as from the other. To plant the church of Christ in the wilderness, and the institutions of a high and true Christian culture, was the only aim which could have tempted them to seek a home on the borders of the wilderness. For a quarter of a century it had been the uniform custom of New England Congregational ministers emigrating to the region west of the Hudson, to leave their church polity behind them, and unite themselves with the Presbyterian Church in the United States. Probably there was not a member of the New Haven Association who did not expect to conform to this custom on arriving in Illinois. This was the course which the leading ministers of New England advised them to pursue, and they would by no means have approved at that time of any other.

But the events which followed each other in quick succession in the Presbyterian Church, from 1830 onwards, put a new aspect on the whole question, which had neither been anticipated nor thought of by any of us, nor by our fathers who advised us. No sooner did that great theological controversy about the doctrinal teachings of Dr. N. W. Taylor and the New Haven school, which we had already witnessed in its full intensity in the New England churches, cross the Hudson and begin to extend within the boundaries of the Presbyterian Church, than the genius and spirit of that great ecclesiastical system began to reveal itself under aspects which to us were new, and in very startling contrast to that of the New England churches. The contrast between New England and the great Presbyterian Church under the influence of such a controversy was certainly very striking and instructive, and

that could hardly have been a thoughtful mind that could see that contrast as sharply as we were providentially forced to see it, without learning anything from it. Many minds were induced by it to review their opinions on church polity ; and they came to the conclusion that they could not accept Presbyterianism with its ponderous standards, enforced by the judicial and legislative authority of its series of ecclesiastical judicatories, in place of the simple and scriptural conception which they had received from the Pilgrims of the Mayflower. Ministers who had gone out from the churches and schools and colleges of New England, only that they might transplant them to the new States which were about to spring up in the great interior of the continent, could not consent to plant the church after a model which neither they nor their fathers had known, and which, the more they came to know it, the less they approved.

Soon, without any concerted plan, Congregational Churches began to be organized in Illinois, at various points widely separated from each other. The first movements seldom originated with the ministers, but with communities of laymen, who could see no reason why, in organizing the church of Christ in the wilderness, they were not at perfect liberty to constitute it after a plan which they did know and approve, rather than after one of which they knew but little, and of which from what they did know of it, they could not approve. It is probable that in this way a large majority of all the Congregational Churches in the State originated. The ministers have not led in this matter, but followed. Congregationalism in Illinois is very largely the result of a spontaneous movement of the people themselves.

Some of the men of the New Haven Association were among the first to feel this great impulse and obey it ; others deprecated a division from our Presbyterian brethren in church organization, and the weakness which must unavoidably result to both parties. For a time, Dr. Baldwin belonged to the latter class, and for many years he continued his ecclesiastical connection with the Presbyterian Church. But with the progress of events, and of his own thinking, his sympathies were more and more decidedly towards the Congregational concep-

tion of the church, as far more in harmony with the general spirit of the gospel. From his position he was almost necessarily connected with the Alton Presbytery, and in a great degree he originated the celebrated missionary system of that body; but with the intense denominationalism with which it came to be imbued, he had no fellowship or sympathy. He was ever true to the aim with which he and his brethren entered on their missionary work, — to extend the church of Christ, and not to enlarge the boundaries of any sect. With this aim, he felt increasingly, with the progress of his life, that Congregationalism is, and in all its history has been, peculiarly in harmony, and he therefore regarded it with ever-increasing attachment. Many years before his death, though resident in New York, but wishing still to hold his ecclesiastical relations with his brethren in Illinois, he withdrew from the Presbytery of Alton, and united with the Southern Association of Illinois. With only two or three exceptions, the men of the New Haven Association, one after another, without any concert with each other, withdrew from the Presbyterian Church and entered into Congregational relations. Their tastes and convictions, as ripened by age and experience, required it.

That these events were disastrous, not only to the college but to the whole Home Missionary enterprise throughout the great valley, is true, and no one who experienced them will have any disposition to deny it. But though disastrous, they were inevitable. That Presbyterians and Congregationalists should continue to co-operate on the "Plan of Union" was no longer possible. On the one hand it had become apparent that the practical interpretation put on that compact amounted to confining Congregationalism within the boundary lines of New England, and the handing over of the whole continent west of the Hudson to the jurisdiction of the Presbyterian Church; and on the other, that recent events in the Presbyterian Church had so shocked the moral sense of thousands and tens of thousands of emigrants from New England, that they would no longer consent to leave the church polity of their fathers behind them when they crossed the Hudson. They could not accept as true what their Presbyterian brethren told them, wherever their feet should tread west of the Hudson,

— "This is Presbyterian ground: you have no right to plant Congregational Churches here." The movement did not originate in one mind, or in a few minds in concert, but in the minds of tens of thousands without concert, and under a great providential impulse. There was no one mind and no possible combination of minds that could have prevented it.

The combined co-operation of the existing social elements were not possible, had no Congregational Churches been formed. Continued co-operation in the Presbyterian Church was not more easy between the men whose minds were imbued with the theology of New England and those who held the doctrinal views afterwards denominated Old School, than between Congregational and Presbyterian Churches. The young men from New Haven, in choosing for the centre of their operations one of the most beautiful sites in the whole valley and in the heart of one of the richest agricultural districts of the world, had, without the possibility of foreseeing what was to happen, planted themselves precisely where both the theology and the polity of New England were speedily to come into direct and inevitable encounter with the theology known as Old School, and the strictest interpretation of the standards of the Presbyterian Church. They sought not the conflict,—they were men of peace and not of war; they only wanted to preach Christ, and found Christian churches, and establish a college which should be a fountain of pure Christian culture while grass grows and water runs. But they were men of clear and definite convictions, and could not refrain from acting upon them. The difficulties which the great evangelical enterprise of their lives has encountered arose not by their fault. So far as they were concerned, these difficulties were truly providential; and all they were responsible for was to manage their great enterprise, and especially their college, as wisely as possible in circumstances of extreme embarrassment. For piloting such an enterprise through such difficulties and dangers God has given to this age few men of cooler judgment or more persistent, unquenchable hopefulness and enthusiasm than Dr. Baldwin. Neither he nor any of his associates from New Haven were ever willing that the college should be an instrument of sectarian propagandism towards the one side or the

other, but they desired to make it a true fountain of Christian culture, as helpful as possible to all Christian parents wishing to fit their sons for eminent service for the Master, whether in the church or state. That the college lives to this hour—having survived all these conflicts, running through so many dark and stormy years—is due to the unwavering firmness with which the liberal aim of these men has been adhered to.

Perhaps it is not unreasonable to believe that the great ecclesiastical revolution in the midst of which Illinois College passed the first forty years of its existence was of God. Perhaps it was needful that that conception of the church which crossed the Atlantic in the *Mayflower* should have some part in moulding and forming the Christian civilization of this continent, and in determining the form and spirit of the church order which is to prevail in these vast regions, when they shall be crowded with a population as dense and multitudinous as that which now inhabits the great central valley of China. Perhaps a college whose infancy was invigorated by the pelting of these fierce storms of ecclesiastical strife, may have developed a manly vigor of moral constitution such as will fit it to exert a mighty and beneficent power on the uncounted millions of a not distant future. It seems to some of us that there is much in its past history which eminently tends to fit it for such a grand destiny.

Through all these conflicts till the year 1870, the majority of the Board of Trust of Illinois College was composed of men who adhered to the Presbyterian Church. Since then the majority of these trustees have been men of Congregational connection; and to avoid all danger of internal dissensions, it is doubtless desirable that such should continue to be the fact for the future. This arrangement is most in harmony with the origin of the college and the spirit of its past history. It did not need and could not well endure the overshadowing influence of great ecclesiastical judicatories. The venerable Alma Mater, of which Illinois College is a very small offshoot, has grown under no such shadow, and, in the last half of her second century, she has the confidence of the nation, with very little reference to the peculiarities which distinguish one Christian sect from another. The majority of her Board of Trust has

always been composed of Congregational ministers. As long as the spirit of Theron Baldwin lives in the college (and he had more influence in bringing it into its present relations than any other one man), the public may be assured it will be managed for Christ and his church, and not for sect.

The plans of the New Haven band, in respect to education, were never confined to Illinois College. It has already been stated that, at the time when the college was founded, the State had no public-school system, and no germs were visible out of which such a system was likely to grow. Very early these men were earnestly advocating the establishment of such a system, and endeavoring to convince the people of its urgent necessity. It would be easy to prove, did our space permit, that these efforts were not without their influence. The men who have been responsible for the management of Illinois College have never desired to merge the whole system of education for all ages and both sexes into one great institution, and call it a university, as comprehending the whole range of learning, or as containing all sorts of pupils. They have desired as far as possible to make it a college, and confine it to the proper sphere of a college, and to co-operate with their fellow-citizens in founding and fostering the whole gradation of schools necessary to form a complete system. Common schools, academies, and female seminaries, they have always regarded as co-ordinate parts of a system, each of which must occupy its own place, and perform its own function.

When, therefore, Capt. Benjamin Godfrey proposed, with a princely munificence, to found Monticello Female Seminary, and invited Mr. Baldwin to take charge of the same as its principal, the proposition was regarded by us all as perfectly in harmony with our original conception of the work we had undertaken; and when he embarked in that enterprise it was understood that another most important step of progress had been made towards the realization of our original design. Mr. Baldwin's relations to that institution from its inception were most intimate and responsible. A site was to be selected, a building was to be designed, a course of instruction and an internal plan of the institution were to be devised and brought into practical working, and a corps of teachers was to be selected, and to each

the proper work was to be allotted. Mr. Baldwin's attention had been strongly directed towards systems of education ever since his agency for Illinois College in 1832, and he had acquired such knowledge of the subject as to qualify him in an eminent degree for this organic work, and the institution was admirably arranged and ordered from its very opening.

The proper religious instruction and training of the pupils was a matter which lay near the heart both of the founder and of the principal of Monticello Seminary, and to it Mr. Baldwin gave most earnest attention. To it he chiefly devoted his own time and energies, so long as he remained connected with the institution. He succeeded in impressing on it such a religious character as few other seminaries for female education have attained to, and that impress not only continued with it while under his superintendence, but has greatly influenced all its subsequent history. Very few investments for the cause of education in these new Central States have been more uniformly successful or more immediately productive of beneficial results, than that made in Monticello Seminary. Both in the efficiency of its system of intellectual culture and in the healthfulness of its moral and religious tone, it has from the beginning ranked among the best of its class in the whole country. Beautifully situated less than thirty miles from the city of St. Louis, and very easily accessible from it, the institution has always been full to its utmost capacity, and its beneficial influence has therefore been enjoyed by very great numbers for a period of almost forty years, with bright promise for the future.

While Mr. Baldwin was engaged in his highly useful and successful labors as the principal of this great Female Seminary, with no apparent reason why he might not here employ the labors of the rest of his life, a new exigency arose, which imperatively called him to serve the cause of education in the Great Valley, in a very different field of labor. Allusion has already been made to an enthusiasm for planting Christian institutions in the newly-opened regions of the Mississippi Valley, which, as was foreseen, was to be so soon filled with millions of people. That missionary zeal has from the beginning embraced in its aims both the founding and the fostering of churches and the planting and rearing of institutions of edu-

cation, especially colleges. It was assumed that the fostering of at least one college in each of these new States under Christian influences is an obvious necessity of the Christian cause, and that, in order that these colleges may have a vital connection with society, it is necessary that, like Yale and Cambridge, they should be founded in the very infancy of these communities. There is perhaps, at the present time, some disposition in certain quarters to call in question the soundness of this assumption. There is little space in which to argue such a question, in this tribute to the memory of our departed friend; nor is it necessary. Such questionings have certainly never arisen from any profound and thorough acquaintance with the subject. What the Christian philanthropist has reason to deplore is, not that such foundations were laid amid the primeval forest or prairie grass, but that these enterprises were not prosecuted with more energy and concentration of effort and resources. There is reason enough to rejoice in the rapid growth and enlargement of the great institutions, as Yale and Harvard and Princeton, and to desire for them still a vast increase of the resources of generous and liberal culture; but no growth of a few such institutions can ever supersede all other colleges, or accomplish that for the cause of learning which was the aim of the colleges that have been founded by the missionaries of Home Evangelization in the Valley of the Mississippi within the last fifty years. If, for example, there is ever to be a deep and widely influential movement in behalf of a truly liberal education in such a State as Illinois, it will not be produced by a great university situated a thousand miles away on the shores of the Atlantic, but by a vigorous and well-appointed institution of learning in the heart of the State, and in intimate contact with its people. If learning is to prosper in the States that are washed by the Great Lakes and by the Mississippi, the Ohio, and the Missouri, we must have "fresh-water colleges" as well as "salt-water colleges." We must learn that liberal culture is not very nice about the chemical composition of the waters on whose shores its institutions are planted. It is not readily to be believed that the friends of education have reason to deplore that all the resources devoted to it in the United Kingdom of Great Britain were not con-

centrated at one or two great English universities, and that the noble universities of Scotland and Ireland were ever founded. The men who founded Yale in their weakness and poverty were right, though Harvard was little more than one hundred miles away. Had they not done as they did, had they trusted to Harvard alone, and laid no such foundation in the early history of Connecticut, not only the cause of letters but all the interests of Christian civilization, not merely for the little State of Connecticut, but for a continent and the world, would have deeply suffered by their neglect. Coming generations will have reason to rejoice that the young men from New Haven, established not only churches, but a college and a Female Seminary, and that other men engaged in the work of frontier evangelization have done likewise. The men who laid these foundations did not waste their lives in chimerical enterprises. All that the Christian public of to-day has to deplore in respect to this matter is, that these men were so feebly sustained in carrying out their plan of far-seeing wisdom.

Previous to the year 1843 some half-dozen such institutions had been founded in the States of Ohio, Indiana, Illinois, and Wisconsin, all of which in the infancy of these States were greatly dependent on the Christian liberality of the older States. It soon became apparent that so many colleges could not continue to urge their seemingly though not really rival claims before the same Christian public by their own separate and independent agencies. It was seen that as the wants of all the churches which had been planted in the same regions by the labors of Home Missionaries, and still needed to be fostered and aided, were represented by a single organization, the American Home Missionary Society, so it was scarcely less important that the colleges which the same Home Missionaries had founded should also have a common agency to represent their claims and plead their cause before the Christian public. In the year 1843 such an agency was organized under the name of THE SOCIETY FOR PROMOTING COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST, and by the unanimous consent of all those who were interested in the new organization, Dr. Baldwin was chosen its secretary and financial agent. Nothing but a profound conviction of the urgent

necessity of the new organization to the success of the cause to which he and many other noble men had consecrated their lives, and an urgency of appeal from his Christian brethren which fell little short of command and compulsion, would have induced him to leave his sphere of tranquil duty and abundant usefulness at Monticello Seminary, and to enter on a service so full of cares, anxieties, responsibilities, thankless labors, and inevitable uncertainties, as that to which he was invited. But his deep conviction of the solemn urgency of the case, and the unanimous opinion of his brethren that it was his duty to take up the burden, prevailed: he became the secretary of the Society for promoting Collegiate and Theological Education at the West, and to the performance of the duties of that office devoted the entire remainder of his laborious and useful life.

The necessities of the new work on which he was now to enter required him to make his home either in the city of New York, or in its immediate vicinity. To that necessity he yielded, but with great reluctance. He had adopted Illinois as his home; in it he expected to live, and die, and be buried. Even long after his removal to the vicinity of New York, he would never admit that he had ceased to be a citizen of Illinois: he felt himself to be absent only on a mission for the general weal. He never removed his relations from the ecclesiastical bodies of this State, always telling his brethren he was one of them still.

To do justice to our friend's labors in the new field to which he had thus devoted himself, would be to give the history of the Society from its beginning to his death. This of course, within the limits of such a sketch as this, is inadmissible; but certain things must be said if we would not utterly fail in what we have undertaken.

I. His labors were always performed under great and peculiar difficulties. The resources of the Society were always distressingly inadequate to the ends at which it aimed. The argument for the necessity of providing in the infancy of a great State, for the higher education as one of the vital organs of the body-politic, was above the clear conception and full appreciation of the thousands of Christian men and women to

whom his appeal was necessarily addressed. An appeal for funds to be used in peddling religious tracts by millions among the ignorant and neglected masses, few of whom were ever seen in a place of public worship or could read a tract when placed in their hands, would obtain contributions by hundreds, while the best plea which any man could make for laying the foundations of Christian learning for millions yet unborn would command only tens. The agents of benevolent societies that only proposed plausible and ephemeral measures, whose results were immediate and on the surface, would gain easy access to all the churches, while one who represented the cause for which Dr. Baldwin pleaded must beg long and often beg in vain for a hearing. The very weakness and inefficiency of the Institutions which the Society represented, which resulted from the meagreness of the income which annually accrued to its treasury, tended to bring the whole effort into still greater disfavor and neglect. The Christian public was not too wise nor too just to hold the colleges and the College Society responsible for the inevitable consequences of its own niggardliness and inattention to one of the deepest and most permanent wants of those rising communities for which the agents of the Society pleaded.

The same scantiness of resources always obliged him to accept for his laborious and self-sacrificing services a salary much below the necessities of the position which he was obliged to occupy. These difficulties were of so serious a character and so inevitable, during Dr. Baldwin's whole connection with the Society, that they would have utterly disheartened many a good man and driven him from the field. He however never seemed seriously to think of abandoning the work, but only to be looking around him for the means of overcoming the obstacles which he constantly encountered. The reason was not that no other and more inviting fields were open to him. Propositions of this sort were often pressed upon his consideration; but his conviction of the urgent necessity of the work in which he was engaged was too deep and intense to permit him to abandon the cause, and he persevered, while probably many men reputed wise, and perhaps really wise in matters which they had studied, thought he was wasting his valuable

life in a hopeless enterprise. So it ever is. The lives of many noble workers must always be expended upon those foundations of whatever is to stand and endure, which foundations the gazing public never sees and scarcely thinks of. How many lives were devoted to those foundations of St. Peter's at Rome, which, while they are concealed from the public eye, bear up and sustain through the ages all that is imposing and magnificent in the superstructure! There must always be foundation builders in spiritual architecture.

2. The work accomplished was not insignificant and contemptible, even as its results were apparent while Dr. Baldwin was still among us. All the institutions of learning whose necessities led to the formation of the Society were saved from hopeless embarrassment and extinction. There is not one of them to-day which has not a possibility and a promise of rich and beneficent influence on coming generations; some of them occupy positions at this moment so conspicuous and commanding that no other seats of learning in the communities in which they are situated have any promise of a future at all comparable with theirs. They are all true to that conception of a liberal education which has come down to us from the revival of ancient learning,—that its foundations are to be soundly laid in the study of the classics,—and they will remain as open fountains of a truly liberal culture when a thousand and one ephemeral schemes of education, founded on narrow and superficial notions of the practical, shall have passed away and been forgotten. Meanwhile, the results actually achieved for the cause of learning in the last thirty-five years, by Marietta, Western Reserve, Wabash, Illinois, and Beliot Colleges, and Lane Theological Seminary, though far from equalling the aims and wishes of their friends, are by no means small or insignificant.

Nor is this all or nearly all which has been directly accomplished. Not only have the institutions above enumerated been saved to the present and to the future, but a considerably numerous group of colleges, which have been for the most part founded since the College Society was organized, and most of which are situated either in regions lying west of the Mississippi, or in Minnesota or Northern Wisconsin, have been aided and

encouraged in their first efforts, and fostered and strengthened into the promise of a vigorous and useful future. Through the whole of that vast region which stretches from the head-waters of the Ohio to the Pacific Ocean, the cause of classical and collegiate education has been greatly aided and strengthened. No wise man will think or speak contemptuously of such results as these.

3. In another line no one who has given attention to the facts in the case will fail to form a high estimate of Dr. Baldwin's labors in connection with the College Society. The additions which he made to the literature of collegiate education in his own annual reports, and by the annual addresses and essays exhibited at the anniversaries and annual meetings of the Society, which were prepared by his request by some of the foremost thinkers and educators of the time, are of great and permanent value. They contain a re-discussion of the whole subject, more thorough, comprehensive, and exhaustive than any which had previously occurred in this country, or even in the English language. The value of that discussion has often been acknowledged by the most thoughtful men among us, nor is it improbable that it was one, and perhaps not the least important, of the causes of the present revival and growth of the classical spirit, and the unparalleled liberality which has been manifested in the endowment of our colleges for the last quarter of a century. Dr. Baldwin and his coadjutors thought out the relations of collegiate education to our schools, our churches, and our civilization, and gave to their thinking fervent and effective utterance. There are men who are sustaining the most dignified and responsible relations to some of our most renowned and favored seats of learning, who do not hesitate gratefully to acknowledge the debt which even these institutions owe to the College Society and its indefatigable first secretary.

No one deploras more deeply and feelingly than we do the smallness of the results which have been accomplished by the enterprises which have come under review in this sketch of the life of a noble and eminently useful man. Small they are, not in the aggregate and in fact, but in comparison with what might and ought to have been done, and with what we aimed

and ardently aspired to do. Seats of learning founded near the heart of some infant empire, on the broadest and most thoroughly liberal and Christian basis, have often been left to languish in feebleness and comparative inefficiency for the want of needed resources. The gifts of a Christian people to the cause of liberal learning, that should have been concentrated on a few well-planned and well-situated seminaries, have been dispersed and frittered away among a multitude of rival enterprises, rendered utterly impracticable by their very multiplication. Causes entirely beyond the control of reason and good sense have rendered it impossible to arrest this ever-increasing multiplication of colleges and the consequent wasteful division of resources. The pleaded necessities of sect and the resistless influence of partisanship are stronger than the lessons of wisdom and the interests of learning. So steadily, constantly, and resistlessly have these causes acted, that many who really love learning have come at last to the fatal conclusion that its interests can never more be intrusted to religious men ; that in order that it may prosper, it must for the future be divorced from the church of Christ and controlled only by the civil State.

None have more clearly seen or more deeply deplored the progress of these evil and disastrous influences than Dr. Baldwin and the men who co-operated with him. They firmly believed that the union between pure religion, learning, and freedom is not only natural but vital and inseparable ; and they therefore clearly saw it to be their duty "to hold fast" and "strengthen the things that remain," even though they were "ready to die." In such perseverance only is there any hope of ultimate success and victory. They have been consoled by the consideration that the immediate good results of their work have not been contemptible ; and they have believed that the obstacles encountered are only temporary, and that the ultimate results will be alike permanent and beneficent.

That truly great political philosopher, De Tocqueville, saw some of the causes which are conservative of our democratic republic with great clearness, and stated them with convincing power. But some of them he did not see. He did not see that our system of collegiate education under Christian influ-

ences is one of the most effective and indispensable of these conservative forces. What he did not see, Dr. Baldwin did, and he accomplished a noble work for extending that influence over all our continental domain from the rising to the setting sun. When that enterprise shall have been completed, when the Christian college shall be exerting its beneficent power over every State of our mighty republic, the name of Theron Baldwin ought to be held in grateful remembrance from ocean to ocean. Perhaps it will be, but we are not sure of that. God often does not appoint that his best and truest servants shall win much of human glory. He has a better reward for them. That better reward is, we are sure, laid up for our departed brother.

Mr. Baldwin was married to Miss Caroline Wilder, at Burlington, Vt., June 20th, 1831. They were blessed with two sons and three daughters, who with their mother still survive. Mr. Baldwin died at Orange, N. J., April 10, 1870.

It would be unpardonable to close this sketch without an attempt to delineate the leading traits of Dr. Baldwin's character, for in these the chief lesson of his life is found. In attempting such a delineation we crave the privilege of speaking, as his friend, in the first person singular.

1. He possessed abundant capability of scholarly attainment, and though he commenced his student life only at the full maturity of his manhood, and though he spent his life much more in affairs than in books, his acquisitions were always regarded by those who knew him best as highly creditable to him. When the trustees of Wabash College conferred on him the degree of Doctor of Divinity, it was generally felt that it was a fitting recognition of modest and unpretending worth. His studies were never directed with any intention of rendering himself eminent in any one department of learning, or stimulated by any ambition of literary fame. He read and studied and thought that he might understand the work he had in hand in its widest relations, and know how to do it well. In such studies he eminently succeeded.

2. He was a wise, sagacious, far-seeing man. He saw causes at work, and was quick to foresee the results they would produce. He knew the men among whom he lived, and read

their aims, their passions, their characters. It is often said in disparagement of ministers that they do not know human nature. He did know human nature. He was not uncharitable or censorious ; he was not inclined to speak of the faults of others. But the men of his acquaintance whose success depended on wearing any disguise might have been sure there was one man from whom their disguises concealed nothing. His mind was intensely active, and all its activity had the direction of the practical and not of the merely theoretical. He had precisely that sort of mental activity which makes the successful man in affairs however great and complicated.

3. He used this endowment of practical wisdom for the advancement of the spiritual interests of mankind, precisely as worldly men use the like power to acquire for themselves wealth, honor, and power. Few successful merchants in our great metropolis apply a more habitual and intense mental activity to their business and their schemes for the acquisition of wealth than he applied to the carrying out of his great design of promoting the spiritual interests of mankind. Had he given those same powers to worldly gain, as he gave them to Christ, he would not have spent his days in incessant toil for a very scanty pecuniary consideration, and left a family but inadequately provided for ; he had easily been among the merchant princes of the land. He was as capable of foreseeing the fluctuations of the market in gold, in stocks, in dry goods, in city lots, as the keenest of them, and as well able to take advantage of such fluctuations for his own emolument. But that power, so highly prized in the city, long the scene of his activity, he used for Christ and for those whom Christ came to save. For many years his office was in an upper story in Wall Street ; he saw the surging billows of speculation below, and heard their roar, and knew well their meaning, but he was thinking and working for a Heavenly Master. He lived for many years in the midst of Western speculation ; but while so many were planning only to enrich themselves by city sites and corner lots and quarter sections, he was working to found and rear a college, schools, and churches for the present generation and for millions yet unborn. Which is the nobler practical activity? Which is good sense and which

is folly? Ye rich and self-indulgent crowd, who have used your talents only for your own worldly aggrandizement, look not down on such an one as our brother as ye roll along in your transient splendor! Pause rather at his grave, or before the humble dwelling where he had his abode, and drop the tear of repentance and learn to lead a wiser and a better life.

4. He was a happy man. When the world is constrained at last to admit that such a life as his is a reality, and in some sort to do homage to it, men still say within themselves, Such a life is so sombre, so gloomy, so morose, who can be willing to lead it? A greater delusion has never possessed the heart of man since the tempter said to our first mother, "Thou shalt not surely die." His life sombre, morose, gloomy! He who thinks so knows as little what true happiness is, as the butterfly or kitten does of the bliss which is proper to a rational nature. He lived in perpetual sunshine. I not only reckon him among the holiest men I have known, but also among the happiest. Of all the innocent joys of domestic and social life, he had a keen appreciation. I could never be much cast down in his presence. And then the overflowing happiness of a life spent in the prosecution of ends so high and so noble, — that is true, human, rational happiness; and he who will not so live can never know it. It is a blessed thing to be the wife, the child, of such a husband and such a father. He may not clothe the loved ones that gather around his hearthstone in purple and fine linen, but he will shed over them the brighter, the sweeter lustre of his purity and beneficence; his home will be the abode of peace, of contentment, of thankfulness, and of immortal hope.

5. He had a singular exemption from many of those weaknesses, foibles, follies, with which the lives of most, even good men, are more or less stained. He may have been susceptible to envy; but in all my intercourse with him, for forty years, I never saw the slightest manifestation of it. He doubtless was capable of ambition for personal distinction; but when he saw a good thing which needed to be done, he was far more likely to point it out to some one of his friends, fill him with his own suggestions, and leave to him its execution, than to execute it himself and take the honor of it. He may have

sometimes experienced feelings of despondency in circumstances of difficulty or danger ; but he seldom manifested any such feelings, even to his intimate friends. His hope was in God, and he believed He would be true ; he believed in the soundness of his own principles, and was sure of their triumph ; and was ever confident that a temporary defeat was only temporary and seeming, and that ultimate victory was certain. His love of truth immeasurably transcended that of the mere philosopher. It was not merely that excited curiosity that seeks to know the truth solely for the sake of knowing it, but that heavenly curiosity which longs to know the truth as a means of benefiting mankind in their highest and most lasting interests. Such a love of truth cannot long despond, for a benignant God governs the universe.

The cause to which Theron Baldwin's life was devoted is sacred, rendered doubly so by the investment of talent and of Christian energy which has already been made in it. We have no right to surround ourselves with beauties and luxuries and worldly advantages, while we leave uncared for and neglected the cause to which such men as our departed brother have given all that God gave them. We are bound by obligations the most sacred to take up the work where they laid it down, and carry it forward in the name of the Lord. Such lives not only win the favor of God and a crown of glory in heaven, but they lay the age, the church, the world, under obligations, from which God will never release them, to carry on that work till the topmost stone is laid.

There are no death-bed experiences of our brother to be narrated. His last sickness, though confining him to his home and for the most part to his bed for nearly three weeks, was of such a character that at no time did his family relinquish the cheerful hope of his recovery, till, by a sudden change that came over him a few hours before his death, it became apparent that the cold hand was already on him. There is no proof that he was at any time distinctly conscious that death was near. The closing scene was, like his whole life, tranquil and peaceful. He fell asleep in Jesus.

J. M. STURTEVANT.

Illinois College, May 22, 1875.

CONGREGATIONAL NECROLOGY.

ELIHU ATWATER died at New Haven, Connecticut, January 3, 1875. His name has long been, among the many who have known him, a synonyme for integrity and fidelity in business, for all neighborly kindness, for large benevolence, for sound judgment and wise counsel, and for the most unaffected modesty and humility. The memory of such a man is valuable, not only to his family and kindred, but in wider relations.

He was a descendant, in the fifth generation, from one of the first planters of the New Haven Colony, David Atwater, who emigrated to New England in 1637 with Eaton and Davenport, and who came from Lenham in Kent, where his ancestors had dwelt for many generations. One line of the descendants from that first planter has always resided at Cedar Hill, now in the town of Hamden; and there, while the district was still within the limits of New Haven, Elihu, the son of Jared Atwater, was born on the 1st of December, 1786. His mother, Eunice Dickerman, was descended from another first settler of the old New Haven Colony; and I believe that in neither line has any ancestor of his, since 1638, been other than town-born. The house in which his parents lived and died and in which he was born remains to this day, and is sometimes pointed out—perhaps mistakenly—as the place where John C. Calhoun passed one of his vacations while he was a student in Yale College.

By the death of his father in 1813, Elihu Atwater, being the oldest of twelve children, was placed in relations almost paternal to his brothers and sisters. He was in his twenty-seventh year, and the youngest of them was perhaps not older than seven years. They all, and their descendants, have loved and revered him as the patriarch of their family. They have all had the benefit of his wise counsel, his manly example, and his faithful friendship; and in all their homes no "household name" has been dearer or more honored than the name of "Uncle Elihu." His mother survived till 1829. It is difficult to pass the little old farm-house to-day, remembering how twelve children were born and brought up under the low roof, and not marvel at the simplicity of New England living less than seventy years ago.

In 1808, being twenty-one years of age, he went to Ohio, and wrought for a year at his trade as a carpenter in the forests of the Western Reserve, when as yet there was only one framed house in Cleveland, perhaps not more than fifty on the whole territory of the Reserve. He travelled on foot, going and returning.

On his return from Ohio he soon became one of the leading builders in the New Haven of that day. It was considered a remarkable undertaking some forty years ago, when, after James Brewster's coach factory had been destroyed by fire, he contracted to rebuild it in ninety days, and performed his engagement to the letter. Prudent in his undertakings and faithful to every engagement, he was prosperous as well as diligent in business; and thirty years ago he was able to withdraw from that employment to others less laborious.

His life since that time has been retired, but not inactive. Aside from his own affairs, many trusts have been put into his hands. Often has he served as arbitrator in controversies that might have become lawsuits but for the confidence of both parties in his sagacity, in his sense and love of justice, and in his kindness. He has found much to do in other modes of benevolence. His benefactions, always unostentatious, have been many, diversified, sometimes large, always considerate. Especially has he been interested in the work of Home Missions. Young men, struggling with difficulties in their preparation for the Christian ministry, have shared in his bounty without knowing that it was his.

Trained in the old way, he never departed from it. In the year 1819, under the pastorate of Dr. Taylor, he became a communicant in the First Church, in which he had been baptized, and in which his ancestors through five generations had worshipped. Seven years later, deeming it important that another ecclesiastical society be instituted which should provide a place of worship in the form of Congregationalism for that part of the city then known as "the new township" (east of the creek), he united with a few others — of whom the venerable Amos Townsend is now the last survivor — in forming the Third Congregational Church and Society. When that society, under the pastorate of Dr. Cleaveland, withdrew from its place of worship to find what was then deemed a more central location, he was one of the minority who remained and became the Chapel Street Church and Society. It may be safely affirmed that to the building up of that large and prosperous church he contributed by his wisdom and personal influence, and by his support of its finances, not less (at the least) than any other individual. When, by the growth of business, the location of the old Chapel Street Church had become too central, and when that society in its turn moved westward and became the Church of the Redeemer, he still cared for "the new township," where his home was, and a large contribution from his property went to the building of the Davenport Church on Wooster Square.

Mr. Atwater was twice married. First, Oct. 20, 1811, to Julia Thompson, of New Haven, who died July 13, 1818. Afterward, to Betsey Tyler, Sept. 22, 1819. She died Jan. 28, 1867. Of his four children, three died in infancy or early childhood. His last years, full of cheerfulness and Christian hope, were passed in the family of his son, Rev. Edward E. Atwater, but in his own house, — the house which he built for himself more than sixty-two years ago, his dear home, — and from it he is gathered to his fathers. L. B.

Rev. MOSES GEROULD died in Concord, N. H., June 21, 1874. He was born in Stoddard, N. H., May 5, 1801, the son of Samuel and Azubah (Thompson) Gerould. Samuel Gerould was a native of Wrentham, Mass., a descendant of the third generation of James and Martha (Dupee) Jerauld, Huguenots, who came to this country after the Revocation of the Edict of Nantes. Many descendants of the original family served with distinction in the Revolutionary War, receiving only the worthless Continental scrip for their pay. Thus it was with Samuel Gerould, who, after four years of hard service in the war, penniless and with health permanently impaired, took up wild land on one of the highest hills of New Hampshire. Here he made a clearing and built a log house, and after more than a year brought his wife on horseback to his home, from Medway, Mass. In this log house most of their ten children were born, and trained in strictest morals, order, and economy. Three miles, over frightful hills, the family went constantly to meeting, the children walking, and in summer carrying their shoes and stockings in their hands till they neared the house of God, while the parents, with one child, rode the same horse.

Moses, the subject of this sketch, was apprenticed, when sixteen years old, to a carpenter; but having a severe sickness soon after, which so weakened one arm that he could not labor, he commenced studying with the intention of preparing himself for a teacher. He went to the Academy at Washington, N. H., securing board for service that he rendered in the family of Rev. Broughton White. The religious influence of this family so deepened his long-felt conviction of sin that he was brought to submit himself to Christ as his Almighty Saviour. On the day that he was twenty-one years old he united with the Congregational Church in Washington. Before this, however, he had returned to his native place, and engaged with great earnestness in striving to bring his former companions to the Saviour. His first interview with them in public was at a meeting in a private house. At this meeting he told them the story of his

conversion and invited them to come to Christ, and several who went for sport returned to pray. In conjunction with Rev. Isaac Robinson, D. D., pastor of this church, meetings were held in the various districts of the town, and the whole place seemed pervaded by a Divine influence, so that in a very few weeks upwards of fifty gave evidence of having passed from death to life.

Having decided to prepare for the ministry, he writes, "I left town in what seemed the height of the revival, and with my pack on my back and twenty dollars borrowed money in my pocket, I started on foot for Kimball Union Academy, Meriden, N. H., forty miles away." Of his course in Meriden, President Smith of Dartmouth College, then a fellow-student, writes, "In planning and working for the spiritual good of others, in efforts for the salvation of individuals, in the village prayer-meeting and outlying neighborhoods, in the whole round of activity, I think of him as almost without a peer." Early in the spring of 1824, while still at Meriden, he commenced holding meetings in a neighborhood in Cornish, an adjoining town, to which he went on foot every Saturday, returning Monday morning. The school-house where the meetings were held was soon crowded, and of those who attended nearly every one not a Christian before, was converted. Among these was a young man who afterward became an able minister.

Closing his academical studies at Meriden, he commenced theological studies with Rev. S. S. Arnold, of Alstead, N. H., in the autumn of 1826. East Alstead had been six years without regular Sabbath services. Of this parish at this time, Rev. John Wood, a native of the place, writes, "Sabbath-breaking, profanity, and drunkenness were shockingly prevalent, and the parish bore the cognomen of 'Satan's kingdom.'" The church had become small, and had no male member under fifty years of age; yet there were a few who still met for prayer, and wept in secret places over Zion. In this state of things Mr. Gerould began to hold meetings in a school-house. At the third meeting a young man arose, expressing his desire to become a Christian and asking prayers. This was the commencement of a most powerful revival of religion. From a hundred and fifty to two hundred would be present at evening meetings in that sparsely settled parish." He taught the school during this winter, and his influence over his pupils was such that nearly all were brought to Christ. During this whole winter he was away from his room every evening but three, attending meetings or conversing with inquirers. The work went on gloriously, though not without strong opposition, till about one hundred were brought

into the kingdom of Christ, and the revival had extended to other towns. In May, he was licensed by Monadnock Association to preach the Gospel.

May 22, 1828, he was ordained pastor of this church in East Alstead. The first ten years of his ministry were often spoken of as the "Ten Years' Revival," for hardly a stranger came to the place to remain for any length of time who was not converted, and scarcely a communion passed without some being added to the church. Other seasons of special Divine interest were enjoyed; and at the time of his leaving the church, after eighteen years' service, few adult members of the congregation were not members of the church. Ten young men converted during this time entered the ministry, and of the young lady converts, several became the wives of ministers.

In 1845 he accepted a call from the church in Hinsdale, N. H., and was installed there in October. The church was torn with dissensions; but after a time kinder feelings began to prevail. Many absentees returned to their former place of worship. Prayer-meetings were well attended and several conversions occurred.

From Hinsdale he removed in 1853 to Canaan, N. H. Here he supplied for over nine years. While here his health materially failed. Feeling that he had labored in vain, and with enfeebled health, he closed his ministry here, and in the spring of 1863 went to Stoddard, his native place, to supply the pulpit of his son, pastor of this church, who was on leave of absence, serving his country as a private soldier in the army. He remained here two and a half years till the return of his son. His health being partially restored, he accepted an invitation to labor in Langdon, N. H., where, with heart and hand he served some more than three years, until impaired sight compelled him in 1869 to give up pulpit work, when he removed to Concord, N. H. Quietly and meekly he passed the remainder of the evening of life in doing everything possible for the comfort of his family and of others whom he was able to serve.

The life of this good man is proof that neither brilliant talents nor learning are necessary to a career of great usefulness. Mr. Gerould always deplored his imperfect preparation for the ministry and was painfully conscious of his deficiencies. Rising at four o'clock summer and winter till health failed, he found much time for out-door effort in parish work and home improvement, doing for the latter what his pecuniary means would not permit him to hire done. His salary did not average \$450 per annum, and yet his hospitality was unbounded.

He married, Feb. 5, 1829, Cynthia Locke, daughter of Calvin and

Sarah (Jewett) Locke, of Sullivan, N. H., by whom he had seven children, four of whom with his widow survive. Of his sons, one is in the ministry, one is a physician, and one in business, while the daughter is the wife of a lawyer. G.

JOSIAH LITTLE HALE was born in Newbury, now Newburyport, Dec. 9, 1803, and died in the same house in which he was born, Feb. 26, 1875. He was the fifth of a family of ten children, three of whom survive him. His parents, the late Thomas and Alice (Little) Hale were of the best New England stock, their ancestors being among the early settlers of Essex County. Among his brothers were the late Rev. Dr. Benjamin Hale, President of Geneva College, and Moses L. Hale, Esq., so widely and favorably known,—a notice of whom appeared in the *Quarterly* for October, 1874.

Mr. Hale received an early religious training, for which he was ever afterwards exceedingly grateful. His youth was singularly guileless, and he early exhibited traces of those gentle, amiable, winning traits which were so conspicuous in later years. That filial love and obedience which he delighted to see in children he himself beautifully illustrated. He used to say that, on reviewing his early life, he could not remember that he ever said or did anything which he would have been unwilling to have his parents hear or see; nor could he recall but a single instance of parental chastisement, and that in a very mild form, for undue restlessness in church when a mere child,—and this in a home where no lax notions of family government prevailed. Mr. Hale was the architect of his own fortune. Though of a gentle spirit, he had great self-reliance and decision. At the age of seventeen he became office-boy in the Merchants' Insurance Company, Boston. His fidelity and courteous manners soon won him promotion, and he became Secretary of the Washington Marine Insurance Company. When a few years later this company decided to open a branch office in New York, Mr. Hale was selected as its manager. After a year of marked success in this position, it was proposed to him to unite with the late Walter R. Jones in establishing the Atlantic Insurance Company. This proposition made it necessary for Mr. Hale to raise in subscriptions to the stock of the new company some \$150,000; and so great was the confidence of his Boston friends in his character, and in the success of any enterprise in which he might engage, that in less than an hour after the project was fully laid before them twice the required sum, or \$300,000, was subscribed,—no slight tribute to a young man of twenty-five. Under the wise and efficient management of Mr. Hale and his associate Mr. Jones, the

Atlantic soon became the leading insurance company in the country, doing an immense business. For more than a quarter of a century Mr. Hale occupied a prominent place among the leading business men of New York, enjoying the confidence and esteem of all who knew him. One who was intimate with him at that time says, "He combined in a rare degree great business talent, remarkable fairness, the strictest integrity, and never-failing urbanity."

For many years he was a constant worshipper at the Old Brick Church, Rev. Dr. Spring's, and afterwards was one of the originators of the enterprise which resulted in the formation of the Society and Church of the Pilgrims, Brooklyn, and the settlement of Rev. Dr. R. S. Storrs.

In 1854 failing health compelled Mr. Hale to retire from active business. He returned to his early home, where the remaining twenty-one years of his life were spent. Here he was universally beloved and esteemed, and his name will long be held in grateful and affectionate remembrance. His character was not only attractive when seen at a distance, but intimate acquaintance and close inspection revealed more clearly its rare and manifold beauties. He was a man of excellent judgment, of great kindness of heart and suavity of manners, candid, charitable, sympathetic, uniformly cheerful, modest, retiring, almost timid from excessive nervous sensibility, yet full of courage and fortitude, both physical and moral, when occasion required. He could point to no great crisis in his life from which he dated his conversion. It seems probable that renewing grace entered his heart in connection with his early religious training.

He held with an intelligent and firm conviction the great doctrines of grace, but was no bigot or sectarian. As a sinner, he deeply felt his need of a divine, atoning Saviour, and rested all his hopes of salvation on the Lord Jesus Christ. The Bible was his daily companion, and doing good his constant delight. He made a public profession of religion in connection with the Belleville Congregational Church, Newburyport, and was deeply and actively interested in everything affecting the welfare of that church and parish. His charities were unostentatious, but unceasing. He was especially kind to the poor, the sick, and the unfortunate.

Mr. Hale was never married, but was an object of tender and almost venerating love in the large circle of his kindred and friends. His end was peace. During the winter he had been confined to the house but for a few weeks, had been improving in health, and the final summons came very unexpectedly. The river of death dwindled to a rill, which he crossed at a single step.

D. T. F.

Rev. ALPHONSO LORING WHITMAN was born in Turner, Oxford County, Maine, July 28, 1805. His parents were Oakes and Susanna (Barrell) Whitman, who were blessed with nine children. Alphonso was not drawn to the business of his father, that of a farmer, but engaged in mechanical pursuits. When he became a Christian and united with the Congregational Church in his native town, his thoughts were turned to the ministry, and his desire to preach the gospel was so strong that he determined to commence preparatory studies for that work, though he had not enjoyed the advantages of college training. At the age of twenty-one he commenced classical studies at Helm Academy, and with some interruptions in his course, graduated at the Bangor Theological Seminary in 1834, at the age of twenty-nine. He was ordained and installed as pastor of the church in East Brewer (now Holden), Maine, Sept 17, 1834. He remained in Holden until Nov. 6, 1838, when he asked a dismissal, prompted by the necessity of a change of climate for the health of his wife. He was installed pastor of the Fourth Church in Norwich, Dec. 14, 1838, labored with acceptance there, and was dismissed March 25, 1846. He began his labors as stated supply in a recently organized church at Westery, R. I., April 25, 1847, and was installed pastor March 23, 1853. This, his longest settlement, covering a period of nearly twenty years, closed in May, 1866. With health somewhat impaired, he commenced his labors with the church in Tiverton, R. I., in July, 1866, and continued as acting pastor until April, 1872, when his strength utterly failed. He sought a new home among old acquaintances and friends in Groton, Conn., and in much weariness and infirmity patiently waited the end. In the following year he became totally blind, and almost entirely dependent upon others for the needed ministrations to his daily wants. He had not long to wait for the Master's coming. He entered the mansions where there is no more night, Oct. 29, 1874.

Mr. Whitman married, Oct. 10, 1834, Miss Almira Waters, daughter of Dea. Jonathan Waters, of West Millbury, Mass., who died at Norwich, Conn., May 15, 1842, and was buried there with her two little sons. He married, April 26, 1843, Mary Elizabeth Barber, daughter of Hon. Noyes Barber, of Groton, Conn., who, with one son, survives him.

Rev. Dr. Bond of Norwich, who knew him in the Seminary at Bangor, and still more intimately in his subsequent pastorates in Connecticut and Rhode Island, gives the following brief outline of his character: "As a man, he possessed a stability of purpose, a

strength of religious principle, and a consecration to his work that promised usefulness in the sacred vocation. In intellectual qualities he ranked above mediocrity. Common-sense was developed in his conduct and generous impulses were revealed in his spirit. He made up the deficiencies in his early training by close application to study during his theological course, and laid a good foundation for the labors of the ministry to which he was soon called, and in which he continued faithful while health lasted. As a man, he inspired the confidence of those who knew him best, and endeared himself to a large circle of Christian friends and especially to his brethren in the ministry.

"As a preacher, he was serious, earnest, and direct. Entertaining as he did a profound sense of the responsibilities of the ministry, he addressed himself to its labors as one willing to spend and be spent in the service of Christ. He was loyal to the truth, and at times used great plainness of speech. If to some his discourse seemed to lack smoothness and polish, there was no want of directness and force. His aim was to commend himself to every man's conscience in the sight of God.

"He was a sound evangelical preacher. Though he had no dogmatic hobby, he revered and loved the grand old doctrines of the Bible as preached by the old divines of New England. As an independent thinker he called no man Rabbi. The Bible was his textbook, his body of divinity, and to this he devoutly adhered. He studied to make his sermons luminous with the light of the Divine Word. He did not conceal or soften the sterner features of the truth: all Scripture was profitable for doctrine or for reproof in his esteem. He plied the conscience with the sword of the Spirit; the Spirit of the Master vitalized his services, and therefore, as the history of his professional life will attest, the fruits of his labors have been genuine and enduring. He was a progressive man in principle and practice, ready for every good word and work.

"In the various associations with which he was connected, and in the relations he sustained to his fellows, he was unassuming and modest. As a fellow-laborer, he was ever ready and cheerful in co-operating with his brethren in all such work as tended to promote the purity and growth of the churches, the religious culture of the young, and the furtherance of the Gospel in the world." His brethren in the ministry bear testimony to his quiet virtues, his genial spirit, his zeal and faithfulness in the Master's work.

W. C.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

A VOLUME of more than ordinary interest is from the pen of Rev. Edmund H. Sears, entitled *Sermons and Songs of the Christian Life*.¹

The author is a thoughtful, serious writer, and is known as among the foremost of what is sometimes called the Evangelical wing of the Unitarian body. It is on this account especially that the volume claims unusual attention. The drift of the Unitarian denomination for the last ten years has been so decidedly towards "Radicalism," which is another name for infidelity, that a portion of the body have recoiled from this onward and outward march, and have felt the necessity of a positive faith. In this revulsion a few individuals have embraced an evangelical faith and left the Unitarian body, and a few others are recognized as having evangelical tendencies. It is to this latter class that Mr. Sears belongs. It is sometimes said that he verges on the doctrines of Swedenborg. In the volume before us he speaks for himself. The second sermon in the series is on "One Mediator." On the office and need of the mediator he says, "A man who goes between two hostile armies and negotiates a peace represents very dimly and remotely the divine mediation in Jesus Christ. On the divine side this does not represent the fact at all; for God has no hostility towards His creatures,—the enmity is all on one side. . . . He is Peacemaker in that he opens between both the streams and courses through which the divine peace flows to man, and reconciles him, so to say, under the omnipotence of the divine love."—pp. 19, 20. It is noteworthy that here there is no recognition of justice in distinction from love. It is true that God has "no hostility towards His creatures" in the sense of malignity, or in any sense involving wrong feeling on His part: but may not hostility have a good sense? May it not consist in an opposition to his creatures *as sinners*, and be based on right principles? If not, what possible sense are we to give to the scriptural declaration that "God is angry with the wicked every day"? The fundamental idea of government is lost sight of in this sentimentalism of love.

As to the nature of the mediator, Mr. Sears says, "He must be a man, and a man in the supreme sense,—the man Christ Jesus."—p. 21. "And why must he be a man? Simply because God is human, and nothing else than humanity can transmit him as he is."—p. 25. He does not say this mediator must combine the two natures and be God-man; he avoids the necessity of his being divine by making God human. This seems to throw light on what he means by the phrase, "A man in the supreme sense." In such a connection we cannot but feel the appropriateness of the Lord's inquiry of Job, "Who is this that darkeneth counsel by words without knowledge?"

The fourth sermon is on "Calvary." In it we find the following:—

¹ Noyes, Holmes & Company, p. 87.

"It is a doctrine, you know, of some branches of the modern church, that God himself, in the person of Christ, suffered as a substitute for man, and so his death becomes the sole condition of forgiveness." — p. 58. Substituting "only ground" for the words "sole condition," we accept this as a clear and satisfactory statement of the atonement as held by ourselves; but what does Mr. Sears say of it? He adds, "Do not denounce the doctrine till you first eliminate what is false from it, and then take home the truth; for it has melted the iron of many a sinful soul, and given it peace in believing. It is not the supposed commercial transfer of our sins to Christ and his merits to us that gives the peace. It is the thought that Christ represents here the infinite mercy; that God himself can come over to us and make our case his own; that He so hates the evil that spreads canker through the tenderest places of the heart that He will take the burden of it upon Himself; that He will let our hardness and impenitence put stabs into His wounded love before He will let us go; that not his Fatherhood alone, on the peaks of heaven, but His humanity, brought nigh and inserted in our lowly condition, is given in sacrifice for us every hour." — p. 58.

We are gratified to see here an appreciation of the moral power of the doctrine of the atonement as he has presented it. But what as to the alleged error? It is doubtless true that sometimes a commercial aspect has been given to the sin of man and to the merits of Christ by the use of figurative language which has been made erroneous by interpreting that language literally; but the statement of the doctrine in the language which Mr. Sears uses does not even suggest such a commercial view, — nor does the doctrine as generally held at the present time involve any such idea. When Mr. Sears speaks of the humanity of God as "given in sacrifice for us every hour," he shows a want of appreciation of the scriptural declaration respecting our High Priest, "who needeth not daily . . . to offer up sacrifice . . . for this He did once, when He offered up Himself." It is remarkable how Mr. Sears in this passage seems to skirmish around the true idea of atonement without hitting it.

The ninth sermon is on "The New Creation." The evidences named of a change or "new creation in Christ Jesus" are: —

1. An increase of vital power.
2. In the quality of being, — in the style of thought and imagination.
3. A change of the affections.
4. He gives a poetic description of having the fruit of righteousness spring up in every province of life.

But he does not recognize a change in the governing purpose of life, or such a radical change as the language of Scripture implies. He recognizes no Holy Spirit, no divine working in producing this new creation, but only what he calls "the power of the gospel." In his preface to this volume Mr. Sears says, "I have always studied to render faithful service to the denomination where a good Providence placed me." He speaks also of himself as acting "in perfect loyalty to the branch of the church to which it is my privilege to belong." Considering what that denomination

is, we need not, as it seems to us, be anxious to claim the patronage or the sympathy of one who thus declares his purpose to serve it and his loyalty to it.

THERE are two volumes entitled, *The Work of God in Great Britain*,¹ and *The American Evangelists, Moody and Sankey*,² which treat of the same theme, and might naturally be supposed to be similar; but they are, in fact, quite unlike, as the authors have derived their material from different sources. The first volume named gives the better biographical sketches of the two remarkable men of whose work both volumes treat, and the better chronological history of the work itself. The latter volume gives more fully the views of the work of the evangelists taken by clergymen and others who were eye-witnesses of it. It presents its themes more prominently under a topical arrangement, and occupies about sixty pages in a condensed copy of Mr. Moody's addresses. That two such volumes should be issued simultaneously is itself remarkable, while the work of which they treat is without a parallel in the history of the world. What shall be the exact degree of permanency in the results of these evangelistic labors it is for the future to decide. As a present awakening to a sense of eternal realities, this revival cannot fail to touch every Christian heart. One thing is sure: the dead formalism of the churches is thoroughly broken up. This is a great gain. The materialism of the world has at least been interrupted, and thousands who had been groping in sensuality have been led for a time at least to "mind heavenly things."

These volumes afford some special lessons much needed at the present time.

(1.) They teach the church to depend on God. There has been manifest for some time a disposition in Christians to rely for success in religious enterprises upon artificial means. Costly houses of worship, artistic music, sensational preaching, and worldly associations have seemed to be their chief dependence. There may be, for a period at least, a genteel and popular church where there is but little religion; but if the salvation of souls is our object, the entire history of this work of grace in Great Britain shows us that our help cometh from the Lord.

(2.) These volumes show the consummate mistake of those who think that Christianity can be advanced without preaching the distinctive doctrines of grace. These revivalists whom God has so wonderfully blessed assume that man is a lost sinner, and they seek to rescue him. They have no sickish sentimentalism in respect to fear as a motive; they have no idea of preaching salvation without recognizing a hell to be saved from; they are free from the transcendentalism of preaching Christ without including His atonement. Mr. Moody was educated in childhood under Unitarian influences; and if we would know what kind of a gospel he preaches and what kind of truths God has employed in carrying on this

¹ Harper & Brothers, p. 442.

² Dodd & Mead, p. 442.

marvellous work of grace, we may take as an example the following extracts from the address delivered in the Free Church Assembly Hall, Edinburgh:—

"Some inquirers come to me over and over again, and never seem to get on, but go round and round like a horse in a mill. They don't rest where God rests,—in the blood of Christ. Blood runs throughout the whole Bible. . . . Abel brought blood. Cain's offering was more beautiful,—the fruit of the ground. You may say blood is repulsive, hateful . . . but by blood was the way God marked out for coming to Him from the very first, and Abel came by that way and was accepted. Any religion that is not founded on 'the blood' comes from the pit of hell. There is no other foundation; any other way is not God's way. . . . Abraham saw Christ's day and was glad. God opened his eyes, probably, on that very Mount Moriah, after the sacrifice of the ram was over, and he saw down the stream of time the great atonement. . . . Abraham was glad when he saw the substitutionary offering of Christ. 'When I see the blood I will pass over you.' He does not say, When I see the live lamb tied up to the door-post, I will pass over you; no more does he say, When I see the living Christ in all his moral glory and loveliness, scattering blessings all around his path, I will pass over you; but, When I see the blood, 'for without shedding of blood is no remission.' Sinner, Christ has shed his blood for you. . . . I was brought up to think that there was no need for the blood of Jesus, and when I knew better I went back to my native town and preached on the atonement; and after I was finished, the minister of the place was very angry, and said to me that there was no more efficacy in the blood of Jesus Christ than in that of a chicken. That is Unitarianism; that doctrine is damnable. If in prayer you don't come to God through the Lord Jesus Christ, you may as well talk to a post. Call it prayer! It ain't. If you cut the crimson thread that binds the Bible it falls to pieces.

"Some people say they hate this subject of blood. I hated it once. I would have walked out of such a meeting if so much had been said about it as is now said. I used to say that a God who demanded blood is a tyrant; but God could not save without it. This is three times repeated. Why? God is merciful, but he is just, too. If the queen was so kind-hearted as not to punish any one, and insisted on pardoning every murderer and setting free every prisoner, she would not be queen twenty-four hours. Every woman here would rise up and demand that she should not be queen. If you get God's mercy, you get His justice, too; they go together. He rides in a chariot with two wheels rolling side by side,—justice and mercy. God said to Adam, 'The day thou eatest thereof, thou shalt surely die.' Adam sinned, and he died. Jesus was man's substitute, and he died for man, for God's justice demanded man's life, or a substitute for him. If you take out the blood from my Bible, you may have all the rest.

"A soldier in America was dying in the time of the war, and he was heard to say, 'Blood, blood, blood!' A clergyman, thinking that the scenes of bloodshed on the battle-field which he had recently witnessed were troubling his mind, went to him to lead his thoughts to brighter themes. 'I was n't thinking of the battle-field,' said he, 'but of the blood of Jesus, which has covered all my sins.' Some make light of that blood, and have no faith in it,—the only thing that would be a shelter and safety for them. The dying saint, of whom brother Sankey sang, left his wife and child joyfully, and went 'sweeping through the gates into the Kingdom, washed in the blood of the Lamb.' That was a victor's shout. How different such a departure from the coach-driver in California, who, feeling with his

foot, said, 'I'm on the down grade, and cannot reach the brake,' and died. Oh ! shelter yourself behind the blood of Christ Jesus. He will save every one that believes in Him."

THOSE who are not able to purchase elaborate and expensive encyclopædias will rejoice in availing themselves of the more compact and less expensive *Dictionary of Religious Knowledge*.¹ The object of this Dictionary is to furnish information on all biblical and religious topics in a clear, compact, and popular form. It is designed primarily for unprofessional readers, and will be found abundantly adequate to the wants of the household and of Sabbath-school teachers, while its compactness renders it useful even to professional men for purposes of reference. It is biblical, theological, and ecclesiastical, and conveys all the information which the ordinary biblical scholar will desire in the various departments of which it treats. There is nothing narrow or sectarian about it, and it is remarkable for the lucidness with which it presents its themes. While the personal sympathies of Mr. Abbott, the leading editor, are wholly Protestant and Evangelical, he has endeavored to state the views of all parties in a manner which will be acknowledged by them to be impartial and accurate. He has been engaged in the preparation of this work during much of his time for the last fifteen years, and has received aid from Dr. Conant, whose accurate scholarship peculiarly fits him for such service. We trust the editors and the enterprising publishers will find in an appreciative community abundant remuneration for their labors and investments. The work is sold by subscription only. A general agent for this work is George A. Foxcroft, Jr., whose address is, Care of Lee & Shepard, Boston.

DR. BARROWS, in his book entitled *The Church and Her Children*,² has done a good service. The work bears traces of careful study and thought, and if we understand the matter rightly, has been in some sense a life labor, — not continuous labor, of course ; but the foundations of the book were laid long ago, and the structure has been slowly built from time to time as opportunity favored. The relations of the Old and New Testaments ; the close connection of the Jewish and Christian systems, so that they are but parts of one whole development from one germ, — all this has been said over and over again from generation to generation, but not always so said and so explained that the reader or hearer was not still left with the sense of a great wall of separation between the ancient dispensation and the Christian. One of the excellences of this book of Dr. Barrows is the happy way in which the old and the new dispensations are run together, and the dividing wall broken down. A single paragraph from the book may help to illustrate exactly what we mean. Many people find great difficulty in that children are not more expressly recognized in

¹ Harper & Brothers, p. 442.

² See Congregational Publishing Society, p. 444.

the New Testament, and built into, so to speak, the edifice of the Christian Church. On page 143 Dr. Barrows says:—

"The greater the silence in the New Testament concerning them the stronger the inference that their relations have not been changed. Hence the great mistake of those who reject household consecration because there is no positive command for it in the New Testament. It had been commanded among the people of God for nineteen hundred years. In the continuation of the doctrines and principles and church organization that had prevailed for nineteen centuries, why demand a specific command for one only of the many items continued? As well demand that the ten commandments must be re-enacted in order to be in force under the Christian dispensation."

Doubtless there are points in the book which might be open to discussion even among Pedobaptists, but we can commend the work as one showing careful and fruitful study, and of which the general direction can only be good.

WE are glad to see the volume, — *All about Jesus*.¹ (By Alexander Dickson.) "How great is his beauty!" — *Zech.* ix, 17. It belongs to a class of books more frequently met with some years ago than now. In the greatly increased activity of Christians of various names and the multiplied forms of Christian work there is every reason to rejoice; but Christian vitality and energy can no more be sustained apart from a clear and lively apprehension of the character and work of Christ, than the splendor of a lighthouse can continue to flash abroad upon the ocean apart from a perpetual supply of oil. Christ is the light of the world, the life of the world, the bread of heaven. Through all the Christian centuries it has been those who have lived in the most thorough spiritual apprehension of His person and in the closest communion with Him that have exhibited the largest measure of fidelity in practical well-doing. There have indeed been some who have fallen into the mistake of resolving piety — a living unto God — too largely into an indulgence in the spiritual luxury of mere devotional ecstasies. But even the mystics of the Middle Ages were far less open to the charge of neglecting the daily duties of practical religion than has been supposed by many; and nobody, probably, will doubt that at present the Christian effort of the churches, manifold as it seems to be, is in danger of proving feeble and ineffective for lack of that inward and spiritual power which is only to be found in a true abiding in Christ and with Christ from day to day.

The author of *All about Jesus*, of whom we have pleasant memories as an earnest and faithful preacher and a fellow-laborer of other years, has furnished a valuable manual for the use of such as make it a point to keep their "daily tryst" with Christ, as the devout Rutherford says. He has given his own mind and heart for a time wholly to the study of the various phases of Christ's work and person as the Redeemer and Lover of sinful men. In this way he has, to a good degree, entered into the very atmosphere

¹ Robert Carter & Brothers, p. 333.

and spirit of the most life-giving Christian truths, and then has spoken out of his own deep conviction and feeling. It is difficult to conceive that any one in whom love to the Saviour in the glory of his divinity has begun to be felt should read these fervid pages without finding himself kindled into warmer affection and moved to holier aspirations. We do not care to look for or to notice what to some might seem trivial blemishes or defects in a book so manifestly excellent in its design and so felicitous generally in its execution. If the views are not new, they are presented with no little freshness and warmth of coloring, and the reader will be struck with many racy and many beautiful expressions. On the whole, we heartily commend the volume as a fit companion for the hour of meditation and prayer to those who desire or already delight to say, "I am my Beloved's and my Beloved is mine."

The Bremen Lectures,¹ which have been for some time before the public, are now presented in a second edition, corrected and improved. The origin of the lectures was connected with a bold and undisguised tendency inimical to the fundamental doctrines and facts of Biblical Christianity displayed by a portion of the servants of the church in the city of Bremen. Those who were disposed to keep and enlarge the church upon the old, firm foundation of the apostles and prophets were aroused to a defence of the truth. The Board of Internal Missions chose a Commission and empowered it to arrange this course of lectures. According to the original design the topics to be considered were the chief points in the Apostles' Creed; but this could not be strictly adhered to. The series embraces ten lectures on the following themes:—

1. The Biblical Conception of God. 2. The Doctrine of Creation and Natural Science. 3. Reason, Conscience, and Revelation. 4. Miracles. 5. The Person of Jesus Christ. 6. The Resurrection of Christ, as a Soterio-logico-historical Fact. 7. The Scriptural Doctrine of Atonement. 8. The Authenticity of Our Gospels. 9. The Idea of the Kingdom of God as consummated, and what it tells us regarding Historical Christianity. 10. Christianity and Culture.

Seven of these lectures are by prominent professors in German institutions, and three by distinguished preachers. This work is apologetic in its general character; but it not only gives a historical and theological argument against opposing views, it also develops the claims of Christianity as a religion of life-giving power. The variety of style in the different lectures adds to the interest of the reader. The definitions and explanations sometimes vary in form from those with which the American mind is familiar. Thus the author of the lecture on "Reason, Conscience, and Revelation" says:—

"As to the nature of the reason, we can and must, as will undoubtedly on all sides be admitted, describe it as not merely in general the ability to know, but more particularly the ability to know the truth, to distinguish between seeming and being, to penetrate into the nature of things."—p. 102.

¹ D. Lothrop & Co., p. 445.

"In the conscience now we feel, and by the conscience become aware of the relation between ourselves and the truth, of the unconditional demand of the truth upon us for its practical recognition and the subjecting of our entire selves to it, on the one hand, and of the distance at which we find ourselves from full compliance with that demand on the other. The conscience adds to the idea of the truth, as its necessary counterpart, the idea of righteousness, of the truth translated into life." — p. 103.

On the atonement, the same writer says : —

"God surrenders Himself only in a certain sense, and yet he remains what He is ; He remains the God of the sharpest opposition to sin, and at the same time reveals Himself as saving, pardoning, and redeeming love. . . . He is the God of atonement in the sense that He, Himself, in the place of men, undertakes their atonement, that He takes upon Himself the fulfilment of the inviolable claims of justice upon men." — p. 124.

One of the writers makes the following remarkable statement : —

"No one of us will wonder that the relation of deaths to the number of inhabitants remains every year about the same. We think death ensues according to a natural law, and this law works every year with like strength. Now, however, our statisticians in the last decades of years have found the same regularity in the case of crimes. 'As long as the course of justice in regard to the prosecution and punishment of crimes in a state does not change,' — these are the words of the reliable statistician, Dr. Wappäus, in his *General Statistics of Population*, — 'the crimes repeat themselves according to their number and kind, as well as according to their distribution as to sex and age, with the greatest regularity.' . . . A hundred times offence has been taken in the name of enlightenment at the Scripture, because it declares man to be a servant of sin and speaks of a law of sin : now come the figures of the statisticians and prove it is nevertheless so." — p. 236.

Without endorsing every sentiment expressed in these lectures, we are happy to say that the authors belong to what is known in Germany as the Evangelical school, and to commend the volume as a noble defence of truths which are in this country, as well as in Germany, fiercely assailed.

REV. H. LOOMIS has given us a book¹ of uncommon merit in its way, that should be read by every Protestant church-member, and every American citizen as well. It is a small volume, and its price brings it within the reach of every family. It contains all the essential points found in more voluminous works touching the prophecies concerning Christ and Antichrist, and the history of the papal church, showing that it is the only organization which has existed since Christ's time that in any wise answers the description given by the prophets of the "Great Antichrist," the "Great Apostasy," or false church. Christ and his apostles organized his church a spiritual power on earth to oppose and overcome the kingdom of darkness, but in a few centuries it became corrupt, and degenerated into an earthly physical force, and was found in that condition by the reformers, Wickliff, Luther, Calvin, and their compeers. The Reformation winnowed

¹ Nelson & Phillips, p. 86.

out the wheat and left the chaff. In alluding to the efforts of the papists to banish the Protestant Bible as a sectarian book from our common schools, our author says, on page 223, —

"This point, however, I would yield: I would furnish Roman Catholic children with the Douay version, their own accepted Bible. There is no difficulty in using both versions in the same class. All would see how very slight the difference in the sense, except in the Roman notes, and some of them are so manifestly weak attempts to warp the text out of its simple and obvious meaning, to support the errors of that church, that the mind of a child could hardly fail to see it."

If our author is correct in his position that "the final end and complete consumption of Antichrist is to be by 'the spirit of His mouth,' the Word of God, the Bible," it is at least questionable whether the Douay Testament with Roman notes, should be introduced into our common-school system and among the people. We admit that the general distribution of the Catholic Bible among Catholics may *improve* the papal church, but this version is the bulwark of the papal *system*.

THE valuable little work on *The New Birth*,¹ by Prof. Phelps, published some years since by Messrs. Gould & Lincoln, is now issued by Mr. Graves. The qualities of its distinguished author, as well as the supreme importance of the theme, commend it to all who would understand the moral renewal which man needs, and especially to those who labor to lead their fellow-men to seek this saving change.

*Helps to a Life of Prayer*² is a small volume from the pen of the Rev. Dr. Manning. Its specific themes are: 1. The Nature of Prayer. 2. Forms of Prayer. 3. The Objects of Prayer. 4. The Fruits of Prayer. 5. The Power of Prayer. 6. The Hour of Prayer.

The mode of treatment is less philosophical than would be desired by professional readers, and less so than might naturally be expected by those who know the mental tendencies which characterize the author. But the book is on this very account, perhaps, the better adapted to those whose wants it was designed particularly to meet. It is beautifully written, and discovers in an attractive light the spiritual attainments of the writer. It will serve to quicken and sanctify all who yield themselves to its hallowing influence.

*Christ and Other Masters*³ is from the pen of Charles Hardwick, late Archbishop of Ely, whose death in his thirty-eighth year was caused by a fall in the Pyrenees. Although removed thus early from life on earth, he had acquired a position in scholarship and in Christian service which rendered his death a public calamity.

This volume is designed to show the true relation of Christianity to the

¹ Andrew F. Graves, p. 444.

² Lee & Shepard, p. 335.

³ Macmillan & Co., p. 334.

chief religions of heathendom. It is divided into four parts. The first is introductory and treats of (1.) The Religious Tendencies of the Present Age. (2.) The Unity of the Human Race. (3.) The Characteristics of Religion under the Old Testament.

The second part presents a view of the Religions of India. (1.) Varieties of Religious Thought among the Hindús. (2.) Apparent Correspondencies between Hindúism and Revealed Religion. (3.) Real Correspondencies. (4.) Contrasts in the General Development of Hindúism and Revealed Religion.

The third part gives a sketch of the religions of China, America, and Oceanica.

The fourth represents the religions of Egypt and Medo-Persia. (1.) Characteristics of Egyptian Heathenism. (2.) Alleged Affinities between the Hebrew and Egyptian Systems. (3.) Characteristics of Medo-Persian Heathenism. (4.) Alleged Affinities of the Medo-Persian Creed to Hebraism and Christianity.

The whole work is scholarly, and the thoughts are presented with great compactness. The foot-notes indicate extensive research and remarkable thoroughness. This work contrasts with volumes familiar to us on *The Religions of the World*, and on *The Civilized Heathen*.

It indulges in no superficial comparison, and in no flippant attempts to please those who slight the claims of Christianity on the ground that it is only one of many religions, each having its excellences and its defects. The investigations of the author are conducted on rigorous principles and with a truly historic spirit. He designed to enter, in another volume, upon the discussion of these religions as one great whole, and to determine the place of the present argument among our Christian defences and evidences, and to analyze more minutely the causes which rendered heathen systems so ineffective, and which led, in so many instances, to their rapid deterioration; but a sad casualty cut him off from his fond work. The volume before us will live as a monument of his fidelity to the truth, and may well be commended to those who desire an intelligent view of the great theme to which it is devoted.

HISTORICAL AND BIOGRAPHICAL.

*A Short History of the English People*¹ is the title of a new work which claims the attention of the American people. We can never cease to be interested in the annals of the mother country. Whatever is English belongs to us, and at this centennial period may well be made the subject of renewed study. It has been difficult to find a brief treatment of this vast theme which was not meagre and unsatisfactory; but the embarrassment is now happily removed. Here in one volume, and at a comparatively trifling cost, we have a work which, for wealth of material and orderly arrangement and charming diction, takes rank with more extended and expensive histories. It will be to the mass of readers a chief attraction

¹ Harper & Brothers, p. 442.

of this book that it gives less prominence than is usual to kings and wars and greater prominence to the English people. Constitutional changes, intellectual progress, social reforms, and religious movements constitute the chief threads of this admirable fabric. It will be a great gain if our youth can be induced to throw aside their light literature and devote their leisure hours to the perusal of such a rich and instructive volume. The tables of chronological and genealogical annals which precede the History, and the index with which the volume closes, greatly increase the value of this work for purposes of reference, and give it a completeness rarely attained.

IN the April number of the *Quarterly* for 1874, page 341, we noticed the first volume of the *Autobiography and Memoir of Dr. Guthrie*.¹ The second volume, after the long interval of more than a year, is at last in our hands. It well completes the history of the life and usefulness of this remarkable man. The part he bore in the great ecclesiastical disruption, — a part less conspicuous than that of Chalmers, Candlish, and a few others, yet a very important one; his wonderful exertions and success in obtaining the Manse Fund; his philanthropic interest in ragged schools and persistent labors to promote them; his years of ministry in the Free Church; his efforts on behalf of national education and other subjects of public concern; his character and peculiarities as a preacher and as a man, together with the touching scenes connected with his closing days, — all these are judiciously delineated, and make up with sufficient completeness the full portrait of the minister and the Christian.

The two volumes deserve to be read by all who can appreciate and admire excellence that, while it was unique, was not abnormal nor remote from the sympathy of ordinary Christian people; they deserve, especially, to be carefully studied by those who are about entering the ministry or are in the earlier years of pastoral work, as presenting an eminent example of unselfish consecration to the duties of his profession, of success in preaching and parish labors, and of heroic courage and firmness in standing for the right, — an example singularly suggestive as regards the spirit and the aims which should be carried into the pastoral office. It is hardly possible to contemplate the career of such a man without being quickened by it and inspired with something of the same generous enthusiasm and resolute earnestness. While Dr. Guthrie did not, in some of the highest endowments, "attain unto the first three," yet in versatility, in fervor of eloquence, in energy of purpose, and in that geniality and humor which enable one to take hold of the popular heart, he had elements of power over men which placed him very high.

The great names which are associated with the movement that led to the establishment of the Free Church of Scotland are names that will not die, and the name of Thomas Guthrie will always stand conspicuous on the list.

¹ Robert Carter & Brothers, p. 443.

The *Ten Years' Travels, &c.*,¹ by J. Thomson, in Malacca, Indo-China, and China, is a very handsome volume of 537 pages, with clear, open type and abundant illustrations from photographs taken upon the spot. This is a truly interesting and instructive book, not written by a missionary or by a man in the service of any missionary society, though he is respectful in all references to missionary labors in the East. We would commend this volume to the careful attention of all persons who have fallen into the habit of representing or misrepresenting Christianity as only gilded paganism, "civilized heathenism." We have here what appears to be a fair transcript of some of the best and worst aspects of Asiatic civilization; and after following these graphic sketches, the reader will be entirely prepared to join with the author in the closing paragraph of the volume, where he says, "The picture at best is a sad one; and though a ray of sunshine may brighten it here and there, yet, after all, the darkness that broods over the land becomes but the more palpable under this straggling, fitful light. Poverty and ignorance we have among us in England; but no poverty so wretched, no ignorance so intense, as are found among the millions of China." Still, the author bears testimony that "the better class of Chinese merchants are remarkable for their honesty and fair dealing."

This volume ranges over a wide field, both in space and time, beginning in 1862, at the Island of Penang, near the Straits of Malacca, and ending, ten years later, in Central and Northern China. Among the most remarkable details of the book is the narrative of a visit to an ancient Buddhist temple in Cambodia, erected some six hundred years ago. Everything here was upon the most majestic scale. The reader is reminded of the vast proportions of the far more ancient palaces and temples at Nineveh. The outer wall of the temple enclosed a square nearly three miles in circuit, and outside this was a deep trench, two hundred and thirty feet across. The central tower of this temple had an elevation of one hundred and eighty feet, and there were, in all, eight compartments, each from two hundred and fifty to three hundred feet in length, whose walls were covered with bas-reliefs of a high order of workmanship. This temple stands in what is now a rude and neglected region, "a sculptured giant pyramid amid forests and jungle-clad plains and the grass-thatched huts, the rude primitive structures which are all that the present inhabitants have either wish or ability to set up." The glory of the ancient Cambodia is gone, but the author says, "I believe that a richer field for research has never been laid open to those who take an interest in the great building races of the East than that revealed by the discovery of the magnificent remains which the ancient Cambodians have left behind them."

*Nooks and Corners of The New-England Coast*² is a unique book, such as Samuel Adams Drake of all men would be sure to conceive and execute. It sketches successively, The New-England of the Ancients, Mount

¹ Harper & Brothers, p. 333.

² Harper & Brothers, p. 442.

Desert Island, Christmas on Mount Desert, Castine, Pemaquid Point, Monhegan Island, Wells to Old York, Agamenticus, the Ancient City, Kittery Point, The Isle of Shoals, Newcastle and Neighborhood, Salem Village and '92, A Walk to Witch Hill, Marblehead, Plymouth, Clark's Island and Duxbury, Provincetown, Nantucket, Newport of Aquidneck, Picturesque Newport, The French at Newport, Cemeteries at Newport, Mount Hope and beyond, New London and Norwich, Saybrook. The book is exquisitely "manufactured," and has four hundred and forty-nine illustrations. Antiquarians, historians, tourists, and those seeking summer recreation in these "Nooks and Corners," will find in this volume abundant material of interest and enjoyment.

MISCELLANEOUS.

THE twelfth volume of the *American Cyclopædia*¹ is just received. It gives an illustrated article on Mount Vernon, a somewhat lengthy sketch of Mozart, an elaborate history of Music, and an able disquisition on Naturalization. The two longest articles are on New York State and New York City. The subject of Painting is also ably treated. The volume seems rich in Natural History and is elegantly illustrated.

It was a felicitous idea suggested to the publishers of the *Little Classics*² when they issued under this attractive title a series of handy volumes, containing many of the choicest stories and sketches in English literature. The size of each volume is such that it can be put in the pocket and carried on a journey with entire ease; each is complete in itself, and all are in a style which cannot fail to suit the most fastidious. An idea of their character may be derived from the following table of contents of the volume entitled "LIFE": Rab and His Friends, by Dr. John Brown; A Romance of Real Life, by W. D. Howells; The Luck of Roaring Camp, by Bret Harte; Jerry Jarvis's Wig, by R. H. Barham; Beauty and the Beast, by N. P. Willis; David Swan, by N. Hawthorne; Dreamthorp, by Alexander Smith; A Bachelor's Reverie, by D. G. Mitchell; The Grammar of Life, by B. F. Taylor; My Chateaux, by G. W. Curtis; Dream Children, by Charles Lamb; The Man in the Reservoir, by C. F. Hoffman; Westminster Abbey, by Joseph Addison; The Puritans, by T. B. Macaulay; Gettysburg, by Abraham Lincoln.

The sale of these volumes has already been very large.

A SOMEWHAT notorious reformer has written a book with the title *Prohibition a Failure*.³ For unreliable statement, illogical attempts at reasoning, unphilosophical speculation, and unblushing effrontery, it illustrates the character of the author, whatsoever may be true as to its effect on the reform which it discusses. When a man of his principles presumes to lead in a *praying* crusade, the temperance reform, like the back of the drunkard's horse in olden time, has a double weight to carry, a jug on one side and a stone on the other.

¹ D. Appleton & Co., p. 443.

² James R. Osgood & Co., p. 444.

³ James R. Osgood & Co., p. 444.

BOOKS RECEIVED.

Harper & Brothers, New York.

The Work of God in Great Britain under Messrs. Moody and Sankey. 1873 to 1875. With Biographical Sketches. By Rufus W. Clark, D. D. 1875. 12mo. pp. 371. \$1.50.

Man and Beast, Here and Hereafter. Illustrated by more than three hundred original anecdotes. By the Rev. J. G. Wood, M. A., F. L. S., author of "Homes without Hands," etc. 1875. 4to. pp. 143. \$1.50.

The Early Kings of Norway: Also an Essay on the Portraits of John Knox. By Thomas Carlyle. 1875. 16mo. pp. 257. \$1.50.

A Short History of the English People. By J. R. Green, M. A., Examiner in the School of Modern History, Oxford. With Maps and Tables. 1875. 8vo. pp. 823. \$1.75.

Annual Record of Science and Industry for 1874. Edited by Spencer F. Baird, with the assistance of Men of Science. 1875. 8vo. pp. 665. \$2.00.

The Invasion of the Crimea: Its Origin, and an Account of Its Progress down to the Death of Lord Raglan. By Alexander William Kinglake. Volume III. Battle of Inkerman. 1875. 12mo. pp. 344. \$2.00.

The Satires of A. Persius Flaccus. Edited by Basil L. Gildersleeve, PH. D. (Göttingen), LL. D., Professor of Greek in University of Virginia. 1875. 12mo. pp. 231. \$1.25.

Nooks and Corners of the New England Coast. By Samuel Adams Drake, author of "Old Landmarks of Boston," "Historic Fields and Mansions of Middlesex," etc. With numerous Illustrations. 1875. Large 4to. pp. 459. \$3.50.

Our Mutual Friend. By Charles Dickens. With fifty-eight Illustrations by J. Mahoney. 4to. pp. 346. \$1.00.

Macready's Reminiscences and Selections from His Diaries and Letters. Edited by Sir Frederick Pollock, Bart., one of his executors. 1875. pp. 721. \$1.50.

Mexico: Our Next-Door Neighbor. By Gilbert Haven, author of "Pilgrim's Wallet," "National Sermons," etc. 1875. 8vo. pp. 467. \$3.50.

Mohammed and Mohammedanism: Lectures delivered at the Royal Institution of Great Britain in February and March, 1874. By R. Bosworth Smith, M.A. With an Appendix containing Emanuel Deutsch's article on "Islam." 1875. 12mo. pp. 388. \$1.50.

Dodd & Mead.

The American Evangelists, D. L. Moody and Ira D. Sankey, in Great Britain and Ireland. By John Hall, D. D., New York, and George H. Stuart. Philadelphia. 12mo. pp. 455. \$1.50.

American Pioneers and Patriots, The Adventures of the Chevalier De La Salle and his Companions, in their Explorations of the Prairies, Forests, Lakes, and Rivers of the New World, and their Interviews with the Savage Tribes, two hundred years ago. By John S. C. Abbott. Illustrated. 12mo. pp. 384. \$1.50.

Doing and Dreaming. By Edward Garrett, author of "Premiums paid to Experience," "By Still Waters," etc. 1875. 18mo. pp. 205. \$1.25.

A Double Story. By George MacDonald. 1875. 32mo. pp. 238. \$1.25.

The French at Home. By Albert Rhodes. With numerous Illustrations. 1875. 32mo. pp. 256. \$1.25.

Christian Missions. By Rev. Julius H. Seelye. 12mo. pp. 207. \$1.25.

A. D. F. Randolph & Co., New York.

Strivings for the Faith: A Series of Lectures delivered in the New Hall of Science, Old Street, City Road, under the auspices of the Christian Evidence Society. 1875. 12mo. pp. 287. \$1.50.

Hymns and Songs for Social and Sabbath Worship. Edited by Roswell D. Hitchcock, Zachary Eddy, Philip Schaff. 4to. pp. 353. \$1.25.

Lectures, Exegetical and Practical, on the Epistle of James. With a new translation of the Epistle and Notes on the Greek text. By the Rev. Robert Johnstone, LL. B., Arbroath. 12mo. pp. 433. \$2.25.

The Philosophy of Natural Theology: An Essay in Confutation of the Scepticism of the present day, which obtained a prize at Oxford, Nov. 26, 1872. By the Rev. William Jackson, M. A., F. S. A., author of "Positivism," "Right and Wrong," "The Golden Spell," etc. 1875. 8vo. pp. 398. \$3.00.

Scribner, Armstrong & Co., New York.

The Service of Praise; or, Hymns and Tunes and Scripture Lessons. Arranged for Praise Meetings and Public Worship, by Rev. William T. Eustis, Springfield, Mass. 8vo. pp. 337. \$1.50.

A Dictionary of Religious Knowledge for Popular and Professional Use: comprising full information on Biblical, Theological, and Ecclesiastical Subjects. With several hundred Maps and Illustrations. Edited by the Rev. Lyman Abbott, assisted by the Rev. T. J. Conant, D. D. 1875. Royal 8vo. pp. 1074. \$6.00.

Religion and Science in Their Relation to Philosophy. An Essay on the Present State of the Sciences. Read before the Philosophical Society of Washington. By Charles W. Shields, D. D. 1875. 12mo. pp. 69. 75 cents.

Robert Carter & Brothers, New York.

Autobiography of Thomas Guthrie, D. D., and Memoir by his sons. Rev. David K. Guthrie and Charles J. Guthrie, M. A. In two volumes. Vol. II. 1875. 8vo. pp. 494. \$2 per vol.

Twelve Months in Madagascar. By Joseph Mullens, D. D. 1875. 12mo. pp. 334. \$1.75.

Four Years in Ashantee. By the Missionaries, Ramseyer and Kühne. Edited by Mrs. Weitkrecht, with Introduction by Rev. Dr. Gundert, and Preface by Professor Christlieb, D. D. 1875. 12mo. pp. 320. \$1.75.

Nurses for the Needy, or Bible-Women Nurses in the Homes of the London Poor. By L. N. R. 1875. 12mo. \$1.25.

The Golden Chain. By the author of "Memorials of Captain Hedley Vicars," etc. 1875. 16mo. 90 cents.

D. Appleton & Co., New York.

The American Cyclopædia: A Popular Dictionary of General Knowledge. Edited by George Ripley and Charles A. Dana. Vol. XII. Mott-Pales. pp. 824. \$7.00.

J. W. Schermerhorn & Co., New York.

The Mosaic Account of the Creation, the Miracle of To-day; or, New Witnesses to the Oneness of Genesis and Science. To which are added an Inquiry as to the Cause and Epoch of the Present Inclination of the Earth's Axis, and an Essay upon Cosmology. By Charles B. Warring. 1875. 12mo. pp. 292. \$1.50.

Macmillan & Co., New York.

The Unseen Universe; or, Physical Speculation on a Future State. 1875. 8vo. pp. 212. \$1.00.

A. S. Barnes & Co., New York.

Psalms and Hymns and Spiritual Songs: A Manual of Worship for the Church of Christ. Compiled and edited by Charles S. Robinson. 8vo. pp. 515. \$2.50.

Congregational Publishing Society, Boston.

The Church and Her Children. By William Barrows, D. D. 12mo. pp. 348. \$1.50.

The Twin Heroes: A Tale of the Separatists of the Times of Queen Elizabeth. By Rev. Frederic A. Reed, A. M., with an Introduction by Mortimer Blake, D. D. 1875. 12mo. pp. 413. \$1.75.

Future Punishment. By Samuel C. Bartlett, D. D., Professor in Chicago Theological Seminary. 1875. 12mo. pp. 68. 50 cents cloth; 25 cents paper.

J. R. Osgood & Co., Boston.

A Passionate Pilgrim and Other Tales. By Henry James, Jr. 1875. 12mo. pp. 496. \$2.00.

Poetic Studies. By Elizabeth Stuart Phelps, author of "The Gates Ajar," etc. etc. 1875. 4to. pp. 141. \$1.50.

Sex in Industry: A Plea for the Working Girl. By Azel Ames, Jr., M. D. 1875. 16mo. pp. 158. \$1.25.

Prohibition a Failure; or, The True Solution of the Temperance Question. By Dio Lewis, author of "New Gymnastics," "Weak Lungs," etc. 12mo. pp. 266. \$1.50.

An Idyl of Work. By Lucy Larcom. 16mo. pp. 182. \$1.50.

Queen Mary: A Drama. By Alfred Tennyson. (Author's edition from advance sheets.) 16mo. pp. 284. \$1.50.

Illustrated Homes: A Series of Papers describing Real Houses and Real People. By E. C. Gardner, author of "Homes, and how to make Them." With Illustrations. Sq. 16mo. pp. 287. \$2.00.

The Little Classics. 12 volumes. "Exile," "Intellect," "Tragedy," "Life," "Laughter," "Romance," "Love," "Mystery," "Comedy," "Childhood," "Heroism," "Fortune." 32mo. \$1.00 per volume.

Lee & Shepard, Boston.

Fragments: Socialistic, Communistic, Mutualistic, and Financial Fragments. By William B. Greene. 1875. 16mo. pp. 271. \$1.25.

Essays Aesthetic. By George H. Calvert. 1875. 16mo. pp. 264. \$1.50.

Childhood: The Text-Book of the Age for Parents, Pastors, and Teachers, and all Lovers of Childhood. By Rev. W. F. Crafts. 1875. 12mo. pp. 259. \$1.50.

Andrew F. Graves, Boston.

The New Birth; or, The Work of the Holy Spirit. By Austin Phelps, Professor in Andover Theol. Seminary, author of "The Still Hour." 18mo. pp. 253. 75 cents.

D. Lothrop & Co., Boston.

The Picture Series, comprising *Effie's Friends*; *Little May's Picture*; *Bert's Confession*; *The Concert*; *The Sailor Brother*; *Christmas Morning*. 6 vols. 18mo. pp. 357. \$3.00.

Dr. Deane's Way, and Other Stories. By Faye Huntington, and Pansy. 16mo. pp. 265. \$1.25.

The Bremen Lectures, on Fundamental, Living, Religious Questions, by various eminent European Divines. Translated from the original German, by Rev. D. Heagle. With an introduction by Alvah Hovey, D. D. Second Edition, enlarged and improved. 12mo. pp. 358. \$1.50.

William F. Gill & Co., Boston.

The Treasure Trove Series. Edited by R. H. Stoddard. Compiled by W. S. Walsh. Burlesque. 1875. 18mo. pp. 224. \$1.00.

Patrick Donahoe, Boston.

The Child. By Monseigneur Dupanloup, Bishop of Orleans. Translated, with the author's permission, by Kate Anderson. 1875. 16mo. pp. 294. \$1.50.

Eldredge & Brother, Philadelphia.

Christian Ethics; or, the True Moral Manhood and Life of Duty: A Text-Book for Schools and Colleges. By D. S. Gregory, D. D. 12mo. pp. 346. \$1.50.

PAMPHLETS RECEIVED.

A Discourse commemorative of Hon. Samuel Williston, delivered in the Payson Church at Easthampton, Sept. 13, 1874, and also in the College Church at Amherst, September 20. By W. S. Tyler, Williston Professor of Greek in Amherst College. 1874.

Report of the New York City Council Political Reform, for the years 1872, '73, and '74. With Summary. 1875.

The Park Church Memorial, with a Brief Summary of the History of the Church. Norwich, Conn. 1874.

The Quarter-Centennial of Congregational Churches in California. 1874. San Francisco.

Life and Writings of M. Guizot: Read before the New England Historic Genealogical Society, and published in the Historical and Genealogical Register for April, 1875. By the Rev. Dorus Clarke, D. D. 1875.

At the Sign of the Silver Flagon. A Novel. By B. L. Farjeon, author of "Blade O' Grass," "Jessie Trim," etc. etc. Harper & Brothers. 1875. No. 431. 40 cents.

The Maid of Killeena and Other Stories. By William Black, author of "A Princess of Thule," etc. etc. New York: Harper & Brothers. No. 434. 50 cents.

The Blossoming of an Aloe. A Novel. By Mrs. Cashel Hoey, author of "A Golden Sorrow," etc. Harper & Brothers. 1875. No. 435. 50 cents.

Old Myddleton's Money. A Novel. By Mary Cecil Hay. Harper & Brothers. 1875. No. 430. Paper. pp. 135. 50 cents.

Love's Victory. A Novel. By B. L. Farjeon, author of "Blade O' Grass," etc. etc. 1875. No. 439. 25 cents.

- The Story of Valentine and His Brother. A Novel. By Mrs. Oliphant. 1875. No. 437. 75 cents.
- Our Detachment. A Novel. By Katherine King, author of "The Queen of the Regiment," etc. 1875. No. 438. 8vo. pp. 147. 50 cents.
- Walter's World. A Novel. By James Payn. 1875. No. 441. 8vo. pp. 175. 75 cents.
- The Lady Superior. A Novel. By Eliza F. Pollard, author of "Hope Deferred," etc. No. 443. 8vo. pp. 131. 50 cents.
- Iseulte. A Novel. By the author of "Hôtel du Petit St. Jean," etc. 1875. No. 444. 8vo. pp. 122. 50 cents.
- Half Century Sermon. By Leonard Bacon.
- Historical Discourse commemorative of the Centennial Anniversary of the Congregational Church, Plymouth, N. H. Preached December 24th and 31st, 1865. By Henry A. Hazen, Pastor. With Introduction and Notes relating to the Early History of the Town. 1875. Congregational Publishing Society. 1875.
- Submission to a Divine Teacher neither Disloyalty nor the Surrender of Mental and Moral Freedom: A Pastoral Letter. By Herbert, Bishop of Salbord. Catholic Publication Society. New York.
- Mr. Gladstone's Expostulation unravelled. By Bishop Ullathorne. The Catholic Publication Society. 25 cents.
- The Syllabus for the People: A Review of the Propositions condemned by His Holiness, Pope Pius IX, with Text of the Condemned List. By a Monk of St. Augustine's, Ramsgate, author of "The Vatican Decrees and Catholic Allegiance." Catholic Publication Society. 25 cents.
- Postscript to a Letter addressed to his Grace the Duke of Norfolk, on occasion of Mr. Gladstone's Recent Expostulation, and in answer to his "Vaticanism." By John Henry Newman, D. D., of the Oratory. Together with the Decrees and Canons of the Vatican Council. Catholic Publication Society.
- The Royal Law of Love; or Love in Relation to Law and to God. The Baccalaureate Sermon preached before the College of New Jersey, June 27, 1875. By James McCosh, D. D., LL. D., President of the College. 1875. Robert Carter and Brothers.
- The Church of the Pilgrims—South. Lost but Found. South Boston Inquirer Press. 1875.
- Statement of Reasons for embracing the Doctrines and Disclosures of Emanuel Swedenborg. By the Rev. George Bush, late Professor of Hebrew in the New York University; with a biographical sketch of the Author. Popular Series. No. 10. New York. Published by E. Hazzard Swinney, No. 20 Cooper Union.
- Manual of the First Congregational Church, Winchester, Mass.
- The Requisites for a Church School, and the Adaptedness of the Protestant Episcopal Church for the work of Religious Education. By the Rev. David Greene Haskins. A. Williams & Co., Boston. 1875.
- Boston University Year Book. Vol. II. 1875.
- Taxation of Women in Massachusetts. By William I. Bowditch. Revised Edition.
- A Historical Sermon, preached in John Eliot Church, South Natick, Mass., Nov. 15, 1874, on the Fifteenth Anniversary of the Church. By Rev. S. D. Hosmer.
- The Labor and Money Questions: A New Catechism on Political Economy. By William Brown.
- No Fund in Commerce or Labor, for Lending on Interest. By William Brown.
- Dancing as It Is. A Lenten Sermon. By Rev. Wm. Crawford.
- Anti-Tobacco Tracts. By Stephen Sewall, Winthrop, Me.

EDITOR'S TABLE.

The Present Number. The July number of the *Quarterly* has always given a report of the transactions of the American Congregational Association and of the American Congregational Union; hence the present number conforms, in this regard, to an unvarying custom. The article on the Voluntary Societies for Christian Work is inserted because it is timely, and the second article on Theron Baldwin comes in because it was impossible to complete the view of his public life in a single issue. His official connection with the College Society gives shape and hue to this nominally biographical sketch. Thus, from a peculiar combination of circumstances the present number is characterized as representative of the benevolent societies, and as wanting in the variety which is desirable in such a periodical. This infelicity will be avoided in the October number, so that the volume, as a whole, may be suited to the diversified tastes of our numerous readers.

Candidates for the Ministry. The question has arisen of late, in examining men for approbation to preach the gospel, and also when councils have convened for the ordination of a minister, as to the strictness with which we should adhere to the standards of our faith. This is a very different question from that which respects church membership. It may be proper to recognize exceptional cases as to the persons who may appropriately be received into our local churches; but the question as to who shall be set over the churches as teachers and spiritual guides is quite another matter. We have no apostolic injunction to receive into the ministry those who are "weak in the faith."

(1.) This question has relation to the candidate himself. If a man *who has been educated for the ministry* is not firmly established in the cardinal doctrines of Scripture, the presumption is that he is wanting in the mental traits which are requisite to the responsible office. There is such a logical connection between certain fundamental truths that the rejection of one of these truths will lead, if the mind acts consistently, to the rejection of others. If a man does not believe in the entire sinfulness of the natural heart, it will affect his views of the nature of regeneration, of the work of the Holy Spirit, and of revivals. If he does not believe in the eternal punishment of the wicked, it will logically affect his views of the atonement, if not of the very Being whom we call our Redeemer. There is a system of doctrines which is coherent, and a denial of one part of the system logically draws with it a rejection of the rest. There is such a thing as a theological arch. Take out one stone and the whole structure falls. This may be admitted, and yet it may be said that some minds do not act logically, and are not to be judged of from a logical standpoint. True; but such minds are not to be set over the churches as instructors, to "divide the truth" and give to each disciple "a portion in due season." If a man, after ten years' education, cannot see the logical connection between the fundamental truths of Christianity, he had better be a learner still, and not a bishop.

It is sometimes argued that a young man is to be viewed hopefully, and to be encouraged to go forward, trusting that as he advances he will see the truth more clearly. But if his mind becomes clarified so that he shall see the logical connection between certain ideas, who can tell whether, in consistency, he will accept the truth which he now rejects or reject the truths which he now accepts? The office which he seeks is too important to be exposed to such uncertainties. The

apostolic injunction not to "lay hands suddenly on any man" should lead us to shrink from approbating or ordaining a man who is in such a chrysalis state.

But it is not a question of brain merely. If a man does not believe in the eternal punishment of the wicked there is reason to fear that he does not fully appreciate the evil of sin; there is reason to think that he will differ in his *heart*, as well as in his *head*, from the essential spirit of orthodoxy. It is customary to plead in behalf of doubtful candidates that they are *pious*, and that we may trust that their piety will bring them out right. In our view, if their piety has not already led them to an appreciation of the distinctive doctrines of grace, they are not to be trusted as leaders of the hosts of Israel. That preacher who has defective views of man's condition by nature, or who rejects, or even is in doubt as to the Biblical doctrine of eternal punishment, loses a stirring impulse to fidelity and zeal in the pulpit. The most successful preachers are those who labor to rescue souls from everlasting death.

(2.) This question has relation to the churches of our denomination. Our churches will be fearfully weakened by the division of our ministers into the party who believe in the everlasting sanctions of the law and the party who adopt the distinguishing tenet of Universalism. Our ministerial associations would introduce the elements of fatal discord into our churches by approbating young men as preachers who are so wrong-headed or wrong-hearted as to reject a truth clearly taught us in the Bible and intimately connected with the moving powers of the minister.

(3.) This question involves a point of honor. If a candidate for the ministry, who has been educated by the charities of our denomination, does not accept the distinctive standards of our faith, let him frankly say so and retire from the field. We hold that it is wrong and *dishonorable* for a young man to repay our denomination for its benefactions towards him by sowing the seeds of dissension among those who have nurtured him. He says, it may be, that he loves the denomination by which he has been trained for the ministry. Then let him forbear to injure it by fomenting strife. If he believe that the Creator is too good to *inflict*, or that men are too good to *deserve*, everlasting death, let him unite with some sect which rejoices in this heretical faith, and let him not throw his apple of discord into our denomination, who have heretofore been harmonious in accepting the truth. The denomination would not have had *strength* to educate him if it had not been grounded in the faith of our Puritan Fathers; it would not have had a *disposition* to educate him if it had suspected him of a tendency to deny that faith.

Has the denomination stability? Whence was it derived? Take from it its doctrinal system, and it may well be asked, "If the foundations be destroyed, what shall the righteous do?" Has it zeal, the spirit of sacrifice and of devotion? Take from it its sense of human guilt, and its faith in Christ's sacrifice, and its future will be one of darkness and death.

QUARTERLY RECORD.

CHURCHES FORMED.

1874.

WEARE, N. H., Dec. 28.

1875.

ALMA, Kan., April 30, 14 members.
ANNISTON, Ala., May 23, 9 members.
AUBURN, Cal., May 6, 9 members.
BIG BEND (Shetek), Minn., April 4.
CANNONSBURG, Mich., June 9, 13 members.
CASTLE ROCK, Col., June 15, 6 members.
CORA, Kan., April 15, 11 members.
CRESTON, Io., April 19, 20 members.
MAPLE HILL, Kan., Elliot Ch.
MARSHFIELD, Minn., May 16, 10 members.
MINEVILLE, N. Y., May 24, 23 members.
MT. HOPE, Io., April 8, 19 members.
OLIVE BRANCH, Neb., March 26, 16 members.
PARK RIDGE, N. J., March 17.
READING, Kan., June 16, 17 members.
SAN JOSE, Cal., 40 members.
SHASTA, Cal., May 2, 10 members.
SPRING CREEK, Kan., April 26, 10 members.
TURNER'S FALLS, Mass., May 4, 20 members.
TWO RIVERS, Minn., June 2, 24 members.
WESTMORELAND, Kan., April 21, 15 members.
WILMETTE, Ill., June 8.

MINISTERS ORDAINED.

1875.

BARROWS, JOHN H., over the Elliot Ch. in Lawrence, Mass., April 23. Sermon by Rev. Edmund K. Alden, D. D., of South Boston. Ordaining prayer by Rev. John D. Kingsbury, of Bradford.
BENEDICT, ARTHUR J., to the work of the Ministry in Bethel, Ct., May 25.
BIDDLE, JACOB A., over the 1st Ch. in Milford, Ct., June 3. Sermon by Rev. Albert J. Lyman, of Brooklyn, N. Y. Ordaining prayer by Rev. Leonard Bacon, D. D., of Yale Seminary.
BROADWELL, HOMER J., over the Ch. in Stanwich, Ct., June 15. Sermon by Rev. Edward E. Rankin, D. D., of Fairfield. Ordaining prayer by Rev. Benjamin J. Relyea, D. D., of Westport.
EDGAR, JOHN C., to the work of the Ministry in Saundersville, Mass., June 13. Sermon by Rev. George H. Gould, D. D., of Worcester. Ordaining prayer by Rev. Stacy Fowler of Millbury.
GORDON, R. F., to the work of the Ministry in Fall River, Mass., May 12. Sermon by Rev. Mortimer Blake, D. D., of Taunton.
GRIMES, FRANK J., to the work of the Ministry in Hartford, Ct., June 2. Sermon by Rev. William L. Gage, D. D., of Hartford.
HUME, EDWARD S., to the work of the Ministry in New Haven, Ct., June 2.

Sermon by Rev. Stephen R. Dennen, D. D., of New Haven. Ordaining prayer by Rev. Theodore D. Woolsey, D. D., of New Haven.

HURLBUT, JOHN E., over the Ch. in Miltonique, Mass., Mar. 24. Sermon by Rev. Oliver E. Daggett, D. D., of New London, Ct.

LORING, HERBERT A., over the Ch. in Foxcroft and Dover, Me. Sermon by Rev. William M. Barbour, D. D., of Bangor Seminary. Ordaining prayer by Rev. Peter B. Thayer, of Garland.

MARSH, HENRY, to the work of the Ministry in Somerset, Mich., April 22. Sermon by Rev. George R. Merrill, of Adrian.

MOSES, DIGHTON, to the work of the Ministry in New Preston, Ct., May 4. Sermon by Rev. Gurdon W. Noyes, of Woodbury. Ordaining prayer by Rev. James A. Gallup, of Madison.

RUSSELL, Rev. FRANK, over the 1st Ch. in Kalamazoo, Mich., May 17. Sermon by Rev. Zachary Eddy, D. D., of Detroit.

SINNETT, CHARLES N., over the Ch. in Lebanon, Me., May 31. Sermon by Rev. Charles H. Gates, of Kennebunkport. Ordaining prayer by Rev. George Lewis, of South Berwick.

STORM, JULIUS E., to the work of the Ministry in Lockport, Ill., June 7. Sermon by Rev. Franklin W. Fisk, D. D., of Chicago Seminary.

SWAIN, GEORGE F., over the Ch. in Pepperell, Mass., May 12. Sermon by Rev. David O. Mears, of Cambridge. Ordaining prayer by Rev. Benjamin A. Robie, of Groton.

TENNEY, M. D., to the work of the Ministry in Westmoreland, Kan., April 21. Ordaining prayer by Rev. Lewis E. Sikes, of Vienna.

UPSON, C. E., to the work of the Ministry in Lewis, N. Y., March 23.

WILDER, SEDGWICK P., to the work of the Ministry in Springfield, Mass., May 23. Sermon by Rev. Washington Gladden, of Springfield. Ordaining prayer by Rev. William T. Eustis, of Springfield.

WOOD, Rev. ABEL S., over the Ch. in Kokomo, Ind., May 14. Installing prayer by Rev. Christopher Cushing, D. D., of Boston, Mass.

YEATON, A. J., to the work of the Ministry in Hamilton, Mo., April 23. Sermon by Rev. Samuel D. Cochran, D. D., of Kid der.

MINISTERS INSTALLED.

1875.

ABBOTT, Rev. EPHRAIM E. P., over the Ch. in Newport, N. H., Mar. 24. Sermon by Rev. William J. Tucker, of Manchester. Installing prayer by Rev. George F. Chapin, of Alstead.

BOYNTON, Rev. CHARLES B., over the Vine St. Ch. in Cincinnati, O., April 20. Sermon by Rev. James H. Fairchild, D. D., of Oberlin College. Installing prayer

- by Rev. Griffith Griffiths, of Newport, Ky.
- BRIANT**, Rev. S. INGERSOLL, over the Ch. in Hartford, Vt., May 20. Sermon by Rev. Asa D. Smith, D. D., of Dartmouth College. Installing prayer by Rev. Alonzo B. Rich, D. D., of West Lebanon, N. H.
- BROOKS**, Rev. WILLIAM E., over the Ch. in West Haven, Ct., June 1. Sermon by Rev. Alexander Thompson, D. D. Installing prayer by Rev. George A. Bryan, of Westbrook.
- CHEESEMAN**, Rev. John M., over the Ch. in Fredonia, Kan., April 11.
- COLTON**, Rev. Theron G., over the Ch. in Hudson, Mich., May 5. Sermon by Rev. William De L. Love, D. D., of East Saginaw.
- DANA**, Rev. MALCOLM M. G., over the Park Ch. in Norwich, Ct., April 6. Sermon by Rev. Richard S. Storrs, D. D., of Brooklyn, N. Y. Installing prayer by Rev. William I. Budington, D. D., of Brooklyn, N. Y.
- DENNEN**, Rev. STEPHEN R., D. D., over the 3d Ch. in New Haven, Ct., April 28. Sermon by Rev. Edwin B. Webb, D. D., of Boston, Mass. Installing prayer by Rev. Leonard Bacon, D. D., of Yale Seminary.
- FAIRFIELD**, Rev. MINOR W., over the Ch. in Romeo, Mich.
- FRARY**, Rev. LUCIEN H., over the Union Ch. in Weymouth, Mass., April 18. Installing prayer by Rev. Franklin P. Chapin, of North Weymouth.
- FREELAND**, Rev. SAMUEL, over the Eliot Ch. in Newton, Mass., May 11. Sermon by Rev. William M. Barbour, D. D., of Bangor Seminary. Installing prayer by Rev. John De Witt, of Boston.
- HAWLEY**, Rev. JOHN P., over the Ch. in Taletoville, Ct., April 28. Sermon by Rev. Nathaniel J. Burton, D. D., of Hartford. Installing prayer by Rev. Amos S. Chesebrough, of Vernon.
- JONES**, Rev. Enos, over the Ch. in Delafield, Wis., June 3. Sermon by Rev. Timothy Jones, of Watertown.
- KELSEY**, Rev. H. L., over the Ch. in Hollis, N. H., June 1. Sermon by Rev. Franklin D. Ayer, of Concord. Installing prayer by Rev. Josiah G. Davis, D. D., of Amherst.
- LINCOLN**, Rev. WILLIAM E., over the Ch. in Sinclairville, N. Y., Mar. 23. Sermon by Rev. Eli Corwin, D. D., of Jamestown.
- MARSH**, Rev. HENRY, over the Ch. in Somerset, Mich.
- MARTIN**, Rev. MOSES M., over the Chs. in Black Earth and Mazo Manie, Wis., May 26. Sermon and ordaining prayer by Rev. Henry A. Miner, of Madison.
- RICE**, Rev. WALTER, over the Ch. in Lunenburg, Mass., June 8. Sermon by Rev. Henry M. Tyler, of Fitchburg. Installing prayer by Rev. Abijah P. Marvin, of Lancaster.
- ROUNCE**, Rev. JOSEPH S., over the Ch. in St. Charles, Mo., May 23. Sermon by Rev. Constans L. Goodell, D. D., of St. Louis.
- SMITH**, Rev. WILLIAM, over the Ch. in Oswego, N. Y., June 17. Sermon by Rev. Ethan Curtis, of Camden. Installing prayer by Rev. John C. Holbrook, D. D., of Syracuse.
- THOMAS**, Rev. REUEN, over the Harvard Ch. in Brookline, Mass., May 4. Sermon by Rev. George W. Field, D. D., of Bangor, Me. Installing prayer by Rev. Edmund K. Alden, D. D., of So. Boston.
- THOMPSON**, Rev. FRANK, over the 1st Ch. in Windham, Ct., June 8.
- THOMPSON**, Rev. WILLIAM J., over the Ch. in Newington, Ct., May 27. Sermon by Rev. H. D. Northrop, of Hartford.
- WILD**, Rev. EDWARD P., over the Ch. in Newport, Vt., June 4. Sermon by Rev. Azel W. Wild, of Peacham. Installing prayer by Rev. William T. Herrick, of West Charleston.
- WILD**, Rev. JOSEPH, D. D., over the Union Ch., in Brooklyn, N. Y., May 20. Sermon by Rev. William M. Taylor, D. D., of New York City. Installing prayer by Rev. Edward Beecher, D. D., of New York City.

MINISTERS DISMISSED.

1875.

- AYER**, Rev. JOSEPH, from the Chs. in Sterling and Voluntown, Ct., May 18.
- BARNES**, Rev. E. SMITH, from the Ch. in Unionville and North Madison, Ohio, April 1.
- BEEBER**, Rev. THOMAS R., from the Ch. in Georgetown, Mass., March 18.
- BISCOE**, Rev. THOMAS C., from the Ch. in Uxbridge, Mass., May 26.
- DENNEN**, Rev. STEPHEN R., D. D., from the 1st Ch. in Lynn, Mass., March 29.
- DICKINSON**, Rev. WILLIAM E., from the Ch. in Walpole, N. H., March 31.
- DIMOCK**, Rev. SAMUEL R., from the Ch. in Lincoln, Neb., April 14.
- FAIRFIELD**, Rev. EDMUND B., D. D., from the 1st Ch. in Mansfield, O., April 30.
- FIFIELD**, Rev. CYRUS W., from the Ch. in Peterham, Mass., April 1.
- GILL**, Rev. WILLIAM, from the Ch. in River Falls, Wis., March 24.
- HAND**, Rev. FREDERICK A., from the Cottage Street Ch. in Dorchester, Mass., March 31.
- LANDON**, Rev. GEORGE M., from the 1st Ch. in Minneapolis, Minn., June 1.
- LEE**, Rev. WILLIAM B., from the Ch. in Portland, Ct., April 28.
- LEONARD**, Rev. HARTFORD P., from the Ch. in Westport, Mass., March 16.
- MCELROY**, Rev. ELBRIDGE P., from the Ch. in East Weymouth, Mass., April 25.
- MERRIMAN**, Rev. DANIEL, from the Broadway Ch. in Norwich, Ct., June 30.
- MORRIS**, Rev. MYRON N., from the Ch. in West Hartford, Ct., May 1.
- MORSE**, Rev. CHARLES F., from the Ch. in Atkinson, N. H., March 29.
- PALMER**, Rev. EDWIN B., from the 3d Ch. in Chicopee, Mass., March 23.
- PARSONS**, Rev. JOHN, from the Ch. in Lebanon, Me., May 31.
- SMYTH**, Rev. NEWMAN, from the 1st Ch. in Bangor, Me., April 29.
- SNOWDEN**, Rev. R. BAYARD, from the Ch. in Darien, Ct.
- SOUTHGATE**, Rev. CHARLES M., from the North Ch. in St. Johnsbury, Vt., June 22.
- SUMNER**, Rev. CHARLES E., from the Lincoln Park Ch. in Chicago, Ill.

TENNEY, Rev. WILLIAM A., from the Ch. in Astoria, Or.
 TOWLE, Rev. JAMES A., from the Ch. in Northfield, Minn., March 8.
 TUCKER, Rev. WILLIAM J., from the Franklin St. Ch. in Manchester, N. H., April 21.
 WARREN, Rev. WILLIAM H., from the University Heights Ch. in Cleveland, O., May 20.
 WATSON Rev. ALBERT, from the Ch. in Albany, Vt., June 10.
 WHITON, Rev. JAMES, from the North Ch. in Lynn, Mass., April 21.
 WRIGHT, Rev. JOHN E. M., from the Ch. in Upton, Mass., April 7.

MINISTERS MARRIED.

1875.

ADAMS — COLE. In Marshfield, Vt., June 16, Rev. Benjamin S. Adams, of Cabot, to Miss Eliza A. Cole, of Stark, N. H.
 BARROWS — MOLE. In Williamstown, Mass., June 6, Rev. John H. Barrows, of Lawrence, to Miss Sarah E. Mole, of Williamstown.
 CHRISTIE — ALDRICH. In Rye, N. H., April 23, Rev. George W. Christie, of Kittery Point, Me., to Miss Sarah F. Aldrich, of Rye.
 DAVIES — BOWMAN. In Kittanning, Pa., May 13, Rev. R. R. Davies, of Laclede, Mo., to Miss L. R. Bowman.
 EATON — PRATT. In San Francisco, Cal., May 13, Rev. James D. Eaton, of Portland, Or., to Miss Gertrude C. Pratt, of Montclair, N. J.
 HALL — TWICHELL. In Plantsville, Ct., June 15, Rev. Alfred H. Hall, of West Meriden, to Miss Mary D. Twichell, of Plantsville.
 HOWE — KENDALL. In Lowell, Mass., May 27, Rev. George M. Howe, of Princeton, to Miss Sarah M. Kendall, of Lowell.
 KINGSBURY — DONALDSON. In New York City, April 13, Rev. Charles A. Kingsbury, of Marion, Mass., to Miss Mary A. Donaldson, of New York.
 MERRILL — TAYLOR. In Andover, Mass., April 27, Rev. Selah Merrill, to Miss Addie B. Taylor, both of Andover.
 PIERCE — LINCOLN. In Brimfield, Mass., June 1, Rev. Webster K. Pierce, to Miss Eva Lincoln, both of Brimfield.
 SCOTT — CUTLER. In Andover, Mass., June 1, Rev. George H. Scott, of Plymouth, N. H., to Mrs. Lydia A. Cutler, of Andover.

STONE — NEAL. In New Hartford, Ct., May 6, Rev. Edward P. Stone, of New Castle, N. H., to Miss Carrie E. Neal, of New Hartford.

MINISTERS DECEASED.

1875.

BRAINERD, Rev. DAVIS S., in Old Lyme, Ct., April 30, in his 63d year.
 CUMMINGS, Rev. PRESTON A., in Holden, Mass., April 8.
 ELDRIDGE, Rev. JOSEPH, D. D., in Norfolk, Ct., March 31, in his 71st year.
 FLEMING, Rev. ARCHIBALD, in Malone, N. Y., June 3, in his 76th year.
 HOOKER, Rev. EDWARD W., D. D., in Fort Atkinson, Wis., in his 81st year.
 HOUSE, Rev. ALBERT V., in Lawler, Io., May 27.
 HURLBUT, Rev. JOSEPH, in New London, Ct., June 5, in his 76th year.
 JAMES, Rev. HORACE, in Boylston, Mass., June 9, 1875, in his 58th year.
 MACKINNON, Rev. NEIL, in Tiverton, Ont., Feb. 27.
 SANBORN, Rev. WALDRON, in Warner, N. H., April 15, in his 81st year.
 WILLIAMS, Rev. STEPHEN, in Clarendon, Vt., April, in his 78th year.

MINISTERS' WIVES DECEASED.

1875.

BICKFORD, Mrs. CHARLOTTE P., wife of Rev. Levi F., in Lamolille, Ill., April 1, in her 37th year.
 CURTIS, Mrs. ELVIRA C., wife of Rev. George, in Harwinton, Ct., April 17.
 DAVIES, Mrs. MARGARET M., wife of Rev. James, in South Caledon, Ont., April 17.
 DAY, Mrs. AMELIA H., wife of Rev. Geo. E., D. D., in New Haven, Ct., Mar. 25, in her 54th year.
 JONES, Mrs. HELEN M., wife of Rev. Thomas W., in North Topeka, Kan., April 5, in her 29th year.
 McLEAN, Mrs. ANNA B., wife of Rev. Allen, in Nice, France, April 27, in her 36th year.
 OLMSTEAD, Mrs. MARY, wife of Rev. Franklin W., in Townshend, Vt., in her 60th year.
 SCOTT, Mrs. HANNAH J., wife of Rev. Charles, in Chepachet, E. I., March 23.
 STRONG, Mrs. HARRIET D., wife of the late Rev. William L., in Springfield, Mass., May 8, in her 86th year.

AMERICAN CONGREGATIONAL ASSOCIATION.

BUSINESS MEETING.

THE Twenty-second Annual Meeting of the American Congregational Association (agreeably to notice in the *Congregationalist*) was held in Pilgrim Hall, May 25, 1875, at 12 M.

The President occupied the chair. Prayer was offered by Rev. George W. Blagden, D. D.

The minutes of the last Annual Meeting were read and approved. The reports of the Directors, of the Library Committee, of the Committee on the Ministerial Bureau, and of the Treasurer, were read, accepted, and referred to the Directors for publication at their discretion.

The By-Laws in respect to the Library and Librarian, which had been accepted by the Directors on the 8th of February last, to be laid before the Association, were then presented by them and were carefully considered, and after various amendments were adopted as printed on inside of the covers of the Twenty-second Annual Report.

The following officers were then chosen by ballot for the ensuing year :—

President.

HON. EDWARD S. TOBEY, Boston.

Vice-Presidents.

HON. WILLIAM W. THOMAS, Portland, Me.
HON. NELSON DINGLEY, JR., Lewiston, Me.
REV. NATHANIEL BOUTON, D. D., Concord, N. H.
REV. HARVEY D. KITCHEL, D. D., Middlebury, Vt.
REV. RUFUS ANDERSON, D. D., Boston, Mass.
REV. JACOB IDE, D. D., Medway, Mass.
REV. SETH SWEETSER, D. D., Worcester, Mass.
HON. HORATIO G. KNIGHT, Easthampton, Mass.
REV. THOMAS SHEPARD, D. D., Bristol, R. I.
HON. AMOS C. BARSTOW, Providence, R. I.
REV. LEONARD BACON, D. D., New Haven, Conn.
HON. HENRY P. HAVEN, New London, Conn.
HON. CALVIN DAY, Hartford, Conn.
REV. WILLIAM M. TAYLOR, D. D., New York City.
REV. RAY PALMER, D. D., New York City.
REV. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.
REV. ISRAEL W. ANDREWS, D. D., Marietta, O.
REV. SAMUEL WOLCOTT, D. D., Cleveland, O.

Rev. NATHANIEL A. HYDE, Indianapolis, Ind.
Rev. JULIAN M. STURTEVANT, D. D., Jacksonville, Ill.
Rev. SAMUEL C. BARTLETT, D. D., Chicago, Ill.
Hon. CHARLES G. HAMMOND, Chicago, Ill.
A. FINCH, Esq., Milwaukee, Wis.
Rev. WILLIAM E. MERRIMAN, Ripon, Wis.
Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
Rev. WILLIAM SALTER, D. D., Burlington, Iowa.
Rev. GEORGE MOOAR, D. D., Oakland, Cal.
Rev. HENRY WILKES, D. D., Montreal, Canada.

Directors.

Hon. EDWARD S. TOBEY, Boston.	Hon. RUFUS S. FROST, Chelsea.
JOHN FIELD, Esq., Arlington.	J. RUSSELL BRADFORD, Esq., Boston.
Rev. ALONZO H. QUINT, D. D., New Bedford.	S. D. WARREN, Esq., Boston.
Rev. H. M. DEXTER, D. D., Boston.	DAVID N. SKILLINGS, Esq., Winchester.
HENRY D. HYDE, Esq., Boston.	Rev. N. G. CLARK, D. D., Boston.
Rev. JOHN O. MEANS, D. D., Boston.	RICHARD H. STEARNS, Esq., Boston.
JAMES P. MELLEDGE, Esq., Cambridge.	JAMES WHITE, Esq., Boston.

Treasurer.

SAMUEL T. SNOW, Esq., Boston.

Corresponding Secretary, Librarian, and Assistant Treasurer.

Rev. ISAAC P. LANGWORTHY, Chelsea.

Recording Secretary.

Rev. DANIEL P. NOYES, Newburyport.

Auditor.

JOSEPH N. BACON, Esq., Newton.

A letter of positive resignation having been received from Dea. Ezra Farnsworth, on motion it was unanimously

Voted, That the hearty thanks of this Association are due, and are hereby tendered to Ezra Farnsworth, Esq., for his long and faithful services in the direction of its affairs, and that we deeply regret the fact that he has thought it needful to decline further labor in its behalf.

There being no further business, the meeting was adjourned.

DANIEL P. NOYES,

Rec. Sec.

THE TWENTY-SECOND ANNUAL REPORT

OF THE

American Congregational Association.

It is with unfeigned satisfaction that the Directors of the American Congregational Association are able, in this, their TWENTY-SECOND Annual Report, to announce the completion of the Congregational House. The generous gift of twenty-five thousand dollars by the late Samuel A. Hitchcock, of Brimfield, in September, 1873, warranted the issuance of proposals to builders for estimates on the plans made by Messrs. Cummings & Sears, architects, of this city, for finishing the inside of the Library building. In March, 1874, a contract was signed with the Boston Corrugated Iron Company for the principal part of the work, the cast and wrought iron part thereof being underlet by that company to S. C. Jones, of East Cambridge. The plastering was done by Thomas Parker; Messrs. Bowker & Torrey laid the marble floor; W. H. Wentworth put in the marble shelves under the windows; the painting was done by Wm. J. McPherson, — all of this city. The shelving, desks, and tables were made by Messrs. Payson & Cutler, of Holliston; and it should be said that the several contractors discharged their obligations quite to the satisfaction of this Board. All was finished, and the room dedicated on Forefathers' Day, December 21, 1874, with appropriate services: consisting of an introductory prayer by Rev. C. M. Hyde, D. D., of Haverhill; the delivery of the keys by the Chairman of the Building Committee, Dea. Ezra Farnsworth, to the President of the Association, Hon. E. S. Tobey; by him to the Chairman of the Library Committee, Rev. H. M. Dexter, D. D.; by him to the Librarian, Rev. Isaac P. Langworthy, with a brief address by each. The dedicatory prayer was offered by Rev. J. M. Manning, D. D., of this city. Two original hymns were sung, written for the occasion by Rev. I. N. Tarbox, D. D., of this city. Brief and pertinent addresses were made by Rev. Rufus Anderson, D. D., one of the three original corporators, and the only survivor; by Dr. Hyde; by J. L. Sibley, Esq., Librarian of Harvard College; by J. Winsor, Esq.,

Superintendent of City Library, Boston ; by Henry Wheatland, M. D., Librarian of Essex Institute, Salem ; and the Hon. Marshall P. Wilder, of Boston. It is gratifying to know that the convenience and general aspect of the room give quite universal satisfaction.

The removal of the books, pamphlets, and newspapers from the attics of the old part of the house immediately supervened, and the much greater work of arranging the same in the several alcoves is nearly complete. The adjustment of the slip catalogue, so as to be available, will be pushed forward as fast as our necessarily small working force can do it, while keeping along the essential daily care of the entire building in general and of the Library in particular. Gifts of books, pamphlets, newspapers, manuscripts, and engravings have been frequent and valuable during the past year, especially since our occupancy of the new room. These are to be assorted, stamped, catalogued, arranged, and acknowledged. Visitors are much more numerous than ever before, and inquiries from a distance in reference to varied historical data, biographies of deceased clergymen, and statistics generally, have been quite frequent ; and it is a matter not a little gratifying that we are better able than ever before to give, in most instances, satisfactory answers.

Our files of the "Boston Recorder" and the "New York Observer," the two oldest religious papers of the country, are complete and bound ; so of the "Congregationalist" ; and of all the other denominational papers, Congregational, we have nearly complete files. With these and essentially full sets of all our religious serials, monthlies, and quarterlies, together with the reports of all the leading benevolent societies, the most varied and nearly entire of perhaps any of our public libraries, we have the facilities for gathering largely the items of the religious history of our country for the last sixty years, not to say for the last two centuries, with gratifying fulness.

As it becomes more generally known what can be done here in the particulars just named, these advantages will be more generally sought. Add to these our nearly three hundred volumes of local histories, besides pamphlets, our rapidly increasing alcove of biographies, and a large number of contemporaneous religious publications, weeklies, monthlies, and quarterlies, it will be seen that this library means not only to gather all that is available in the history of the past, but to be equally fruitful in all that is passing, keeping even step with the progress of this wonderfully progressive age, making our few specialties as full as possible. Considerable binding has been done, of valuable historical pamphlets, serials, and newspapers.

Much more needs to be done which must wait the means to do it with.

If there is anything but general satisfaction and gratitude for the completion of this long-talked-of Congregational House, it has not come to the knowledge of this Board. Its great convenience to the constituency of the benevolent societies, whose offices are here all under one roof; the exceedingly pleasant facilities it affords for social intercourse between brethren occupying different and widely separate fields of labor; its ample and always available rooms for ministers' meetings, conferences, and associations, together with its weekly, monthly, quarterly, and annual issues, involving a correspondence so varied and general as they necessarily must, sending forth so much that is of especial interest to our churches and the world, make this structure one for which we may be profoundly grateful, as both useful and creditable to the denomination, — a structure in behalf of which it would seem that the co-operation of all Congregational Churches in assuming its responsibilities might reasonably be expected. Convenient, commendable, and important every way as it is, all must see that it could not be secured without a large outlay. But to have placed it elsewhere, south or west of its present site, where the same number of square feet of land could have been secured for less money, would have been to defeat the main objects to be accomplished, as the benevolent societies to be accommodated must be within easy reach of their contributors and not far from business centres; and the Library would not be as likely to secure its needed gifts, nor could it yield its best results, unless located where both benefactors and beneficiaries could readily find it. To these considerations in favor of this location may be added the fact that stores and rooms would necessarily command a higher price for use than in a more remote situation. In ordinary business times, it is believed that all available rooms for business purposes may be and will be occupied with a remunerative tenantry.

To give the friends of our polity and principles a true conception of the present condition of this Association, a few items of its origin and history to this day seem indispensable, and their careful perusal is most earnestly sought.

The first public plea in behalf of anything answering to "the Congregational House" was made by Prof. Bela B. Edwards, of Andover, in an able article published in the August number of the "*Bibliotheca Sacra*," 1847, and the first meeting held in response was in the winter of 1851, at Andover, at which there was no person from Boston, showing that the idea of such a structure was not a "Boston

notion." Subsequent meetings, as a matter of convenience, were held here.

The present Association, in its essential features, was organized under a charter from the Legislature of Massachusetts, May 25, 1853, when a building was contemplated only large enough to accommodate a Library of some 25,000 volumes, and our three Massachusetts Congregational Societies.

Not until it was foreseen that our great national benevolent societies were to be left on the hands of the Congregational churches alone was the idea entertained of a building large enough to accommodate them all.

The acceptance of this alternative was cordial, and all but universal, both as to the *idea* and the *place* where it was proposed to make it a reality. The National Council of 1865, the larger councils in connection with the two hundred and fiftieth Anniversary of the Landing of the Pilgrims, held at the East and at the West; all the State Associations and Conferences before which the subject was brought, and the National Council of 1871, at Oberlin, unanimously endorsed and commended this object to all the Congregational churches of the country for at least *one fair contribution* from each church.

This object was one of the three recommended by the preliminary councils for especial memorial gifts during the jubilee year; but in fully nine instances out of ten the other two took the money where any was taken.

For not giving, some offered as a reason, "Boston has not given: Boston must lead, we will follow"; others, "You have not bought a site or given any tangible evidence that you will use the money if we give it. Buy and start your building, and we will come to your aid." During the jubilee year Boston did give with commendable liberality, and more than two thirds of the \$225,000 that has been paid has come from this city and immediate vicinity.

Encouraged by the assurances of co-operation when a good beginning was made, the site was purchased for \$293,000, mortgaging the same for \$200,000. It was considered by all good judges a very cheap property, and by utilizing the two large granite buildings thereon, \$100,000 was saved from what it would have cost had we built, with the same thoroughness and security, entirely new, having the same accommodations.

Circulars were sent and personal letters were written to over eighteen hundred churches that had not given "the one contribution" early in 1871, and responses were generally encouraging when

the great fire in Chicago turned everything available in that direction.

Suspending operations until a partial recovery from that pressure was secured, a second effort was beginning to be efficient, when we met on this same unrequited field, three Chicago pastors, urging their claims for \$100,000 to rebuild their burned sanctuaries, and of course there was no successful resisting this appeal for help confessedly needed.

Then came the Boston fires, destroying insurance offices, requiring reinsurance at higher rates, compelling us to pay large assessments to the broken-down offices, disabling some of our best givers; and ere we could straighten up to breast another adversity, the "panic" was upon us, and still holds us, reducing somewhat our tariff of rents, vacating two of our stores, thus placing the Association upon quite too short an allowance for continuous successful life.

We have struggled against these odds without increasing indebtedness except what has come of interest and running expenses during the year of building, together with the extra insurance liabilities, taxes on the whole property for the building year, and for some changes in rooms and stores to meet the convenience of occupants.

With even no more than \$45,000 now in hand, our treasury would be relieved, and with business revived the income from the building would afford a small margin for a sinking fund, which would ultimately pay the entire debt, which would give our benevolent societies their rooms free of rent, thus saving to them for the cause of Christ the interest of our entire liabilities. So that the gifts we now ask would be really permanent investments in the interests of the work of the world's salvation, with the most encouraging promise of continuous and enlarging usefulness. For this reason alone this Board feels justified in urging "the one generous gift" from every Congregational church.

But every church acknowledges the family tie and must wish to be represented in this family structure. The Memorial Book now in course of preparation will contain the name of every known Congregational church, under which will be recorded the amount of its donations,—if anything is given,—and the name of every giver returned with the sum each gives. This book will be kept in the archives of the Library and cannot fail to be of deep interest to posterity, when it is quite certain that this denominational House will be more appreciated, as its usefulness will be more fully realized.

It is a matter of importance to secure and record the names of

givers, because any member of an Orthodox Congregational church giving a sum not less than *one dollar* becomes not only a life-member but a *bona fide* proprietor and voter, wherever their residence, and none besides can elect its officers or control its affairs.

By an especial arrangement, any person giving an equal sum, though not a member of a Congregational church, becomes an honorary life-member, and is entitled to all the privileges of the House and Library except that of voting. The giver of a sum not less than twenty-five dollars becomes an honorary life-director; and of a sum not less than one thousand dollars, is entitled to the privilege of the insertion of the name at the head of a section in the Library, and of a sum not less than ten thousand dollars, over an alcove, — making thus a permanent record of their testimony to the value of the truths these shelves are to hold, and as an expression of their desire for the perpetuity of the principles and polity the founders of our free institutions sacrificed so much to establish.

This Board is compelled to appeal once more, and with peculiar urgency, to those churches that have not as yet expressed their interest in this family enterprise, to do so now or at their earliest possible convenience. Nothing but a keenly felt necessity compels this earnest call.

This Board takes pleasure in gratefully acknowledging the receipt of an excellent bas-relievo bust, in plaster of paris, of the Rev. N. W. Taylor, D. D., the gift of the Rev. A. P. Marvin, of Lancaster; and an early portrait of the Rev. Jonathan Mayhew, a gift from Ralph Dunning, Esq., of Georgetown, D. C. Not a few quite large donations of books and pamphlets have been received, as may be seen in the subjoining list.

BY ORDER OF THE BOARD.

REPORT OF LIBRARY COMMITTEE.

THE Committee on the Library beg leave to report that the long-continued illness of one of their number, on whom they especially depended for the work, has made it practically impossible for them to undertake, before this annual meeting, that very thorough examination of the Library, shelf by shelf and book by book, with a view on the one hand to record its achieved excellence, and on the other to suggest its manifold and most urgent deficiencies, which seems to be demanded at this time. They are, therefore, reluctantly compelled to pass that needed and desirable work on to their successors,

contenting themselves with the general statement that the books are in the new Hall ; are fast coming into place, and upon the slip catalogues ; that the year has been signally marked by valuable accessions (in all 4,735), and that it seems a reasonable hope that before another annual meeting this collection of volumes will be in such order, and have such facilities of reference, as shall make it duly accessible to all who desire the privilege of its use.

The number of volumes is 16,271, of duplicates 5,721, total, 21,992 ; of pamphlets, estimated from 80,000 to 90,000.

Respectfully submitted,

HENRY M. DEXTER,
JOHN O. MEANS,
A. H. QUINT,

Committee.

BOSTON, May 25, 1875.

REPORT OF THE BUREAU OF MINISTERIAL SUPPLY.

NEAR the close of the year 1874, the Directors of the American Congregational Association determined, at the request of many friends who felt a strong desire to have the experiment tried, to undertake to establish a Bureau of Supply for vacant pulpits, to be also a medium of communication between churches desiring pastors and ministers without settlement. They were the more moved to this endeavor by the fact that Providence had brought to their attention a Christian brother willing to undertake the work, under their supervision, who seemed to them eminently to possess the — not always obtainable — qualities requisite for usefulness and success therein.

They accordingly appointed a committee to have the matter in charge, and appointed Mr. George Beal as their agent, to act under the supervision and direction of the committee, laying upon them, and upon him, one only absolute condition, namely : that no minister be sent out from the Bureau, even for a single Sabbath's labor, who has not previously satisfied the Chairman of the committee of his possession of ample credentials as a Christian minister in good and regular standing. For this committee Rev. H. M. Dexter, Rev. Dr. John O. Means, and Mr. J. P. Melledge were named.

The Bureau commenced operations with the beginning of the present calendar year (1875). It was felt that the true method of carrying on such an undertaking would probably prove to be to make a small pecuniary charge, — after the fashion of an intelligence office,

or agency, for ordinary secular work. It was accordingly arranged by the committee that the moderate tax of twenty-five cents be assessed upon each minister aided to a supply for a single Sunday, and upon each church so supplied; and that for the sum of \$5.00 the Bureau should undertake for one year's time (if so long a time be needed) to secure a pastorate for a minister desiring one; with a corresponding charge of the same amount to the church helped to a pastor by its exertions. Experience has led the committee to doubt the wisdom of one of these small taxes,—that upon the church receiving a supply for a single Sunday,—which will henceforth be discontinued.

Books were opened for the necessary records, and the process has been going on now for twenty Sabbaths,—a little less than five months. The following statistics will show the results thus far:—

Supplies have been sent to 68 different churches, 47 of which were destitute of a pastor.

The number of times ministers have been sent out as supplies has been 167,—many ministers, of course, more than once.

The largest number sent out in any one week has been 14; smallest number, 4; average, 8.

Thirteen churches have applied to the Bureau to aid them in securing pastors; and

Forty-six ministers have asked it to assist them in obtaining settlement over some suitable parish.

These church applications have come from all the New England States, New York, Pennsylvania, Iowa, Missouri, and Michigan.

Five pastorates have already been negotiated through the agency of the Bureau—a gratifying average of more than one each month.

We are greatly encouraged by this showing, and the Committee feel that the experiment has been so far a success as to warrant the strongest hopes of its beneficent working in the future.

We are having six sets of books prepared for the use of the future, viz. —

1. To contain all pastoral resignations.
2. “ “ all pastoral calls.
3. “ “ all dismissals.
4. “ “ all settlements.
5. List of new churches organized.
6. List of ministers added and dropped by death, for unworthiness, etc. etc.

The Committee express their feeling of confidence that if the churches can duly be led to see the advantage to them of working

through this agency, its results before another twelvemonth will demonstrate their own priceless value.

They only add the expression of their conviction of the marked fairness and wisdom with which the agent has managed the matters intrusted to his hands.

HENRY M. DEXTER,
JOHN O. MEANS,
J. P. MELLEDGE,
Committee.

DONATIONS OF BOOKS AND PAMPHLETS.

	Vols.	Pam.
Abbott, Austin, New York City		6
Abbott, Rev. Edward, Cambridge		10
American Board of Commissioners for Foreign Missions, Boston, Newspapers	7	534
American Education Society, Boston	361	3632
American Home Missionary Society, New York	1	14
American Missionary Association, New York	1	
American Peace Society, Boston	7	4
American Seamen's Friend Society, New York		12
American Swedenborg Printing and Publishing Society, New York	19	
Ames, Dr. Azel, Wakefield		1
Amherst College, Amherst		1
Anderson, Rufus, D. D., Boston Highlands		1
Andover Theological Seminary		2
Avery, Mrs. —, West Springfield	17	2
Ayer, Rev. C. L., Taftville, Ct.	15	61
Baker, Mrs. Emily S., Hopkinton	1	1
Baker, Rev. Smith, Lowell		1
Barrows, William, D. D., Reading		139
Beal, George, Cohasset	2	5
Blagden, George W., D. D., Boston	72	53
Bliss, Rev. C. R., Wakefield		1
Bowdoin College, Brunswick, Me.		1
Brewer, F. P., Stockbridge, Newspapers		
Budington, Wm. Ives, D. D., Brooklyn, N. Y.	1	
Bull, Rev. R. B., West Brookfield		1
Bullard, Rev. Asa, Cambridge	1	
Bureau of Education, Washington, D. C.	1	
Byram, Rev. R. M., Chelsea, 1 Manuscript		
Cady, D. R., D. D., Arlington		1
Chamberlain, Rev. J. M., Grinnell, Io.		2
Chapin, Calvin, Melrose	1	59
Clapp, A. H., D. D., New York City	1	
Clapp, J. B., Boston	2	1
Clapp, Mrs. Joseph H., Dorchester, Newspapers		
Clarke, Miss —, South Natick	1	39
Cobb, Dr. D. T., Boston	2	
Congregationalist, Proprietors of	23	413
Conn, Mrs. Melinda, Canton	3	
Coolidge, Rev. A. H., Leicester		3
Cornelius, Mrs. Mary H., Newton, 2 Manuscripts		
Crosby, Judge Nathan, Lowell	2	
Crowell, Prof. E. P., Amherst	4	
Crowell, Robert, D. D., Essex (late), Library of	61	

	Vols.	Fam.
Cushing, Dea. Andrew, Boston	2	4
Cushing, Chrl top her, D. D., Cambridge		3
Cutter, Rev. M. M., West Medf rd	1	
Dana, Rev. M. M. G., Norwich, Ct.		1
Davis, J. G., D. D., Amherst, N. H.	1	1
De-mond, Charles, Boston	16	48
Dennett, William H., Boston		3
DeWitt, Rev. John, Boston, Newspapers	10	182
Dexter, H. M., D. D., Boston	1	5
Dickerman, Rev. G. S., West Haven, Ct.		1
Duncan, Mrs. A. G., Hanover	61	250
Dunning, Ralph, Esq., Georgetown, D. C., Portrait.		
Durant, Dea. Augustus, Melrose		36
Dwight, Rev. B. W., Clinton, N. Y.	8	
Ellis, Mrs. F. D., Medfield	4	
Engles, Miss Priscilla C., Chelsea		1
Eustis, Rev. William T., Springfield		482
Eustis, Mrs. William T., Longwood		1
Fullerton, Rev. B. M., Palmer		2
Gale, Nahum, D. D., Lee	38	4
Gilman-ton Theological Seminary, N. H.	2519	4416
Gospel Book and Tract Repository, Boston	1	
Goss, Elbridge H., Melrose		1
Green, Dr. J. shun, Groton	32	
Green, Dr. Samuel A., Boston		102
Green, Thomas, Chelsea		4
Greenough, Mrs. W., Boston	133	8
Hall, Rev. E. Edwin, Fair Haven, Ct.	1	
Hardy, Hon. Alpheus, Boston		113
Hazeline, Hon. Abner, Janestown, N. Y., Manuscripts.		
Hazen, R. v. H. A., Billerica		10
Hitchcock, Prof. E., Amherst		9
Hooker, E. W., D. D., Fort Atkinson, Wis., Manuscripts.		
Hooper, Rev. S. D., South Natick		1
Hubbard, Gardiner G., Cambridge	75	17
Jackson, Rev. George A., Globe Village		1
Jennison, Rev. J. F., Canton	49	90
Jones, Rev. Jesse H., North Abington	3	1
Kellogg, A. S., Vernon, Ct.	3	148
Kimball, Rev. Daniel, Needham, heirs of	125	61
Kligman, Abner, Boston	4	162
Kingsbury, John, Providence, R. I., estate of	183	272
Kirk, Miss —, Boston, Newspapers		57
Lane, Benjamin P., Boston, Newspapers		
Lane, Col. J. C., Boston		6
Larned, Miss Ellen D., Thompson, Ct.	1	
Laurie, Thomas, D. D., Providence, R. I.	4	
Lawrence, Rev. A. E., Stockbridge	205	1,386
Lawrence, Rev. John, Reading		1
Little, N., & Co., Boston	1	
Lockwood, Rev. J. P., Lowestoft, Eng.	1	
Lyman, Rev. P. W., Belcherstown, 2 Manuscripts.		
Madison, Wis., 1st Cong. Ch.		10
Manning, Mrs. Francis C., Boston	21	422
Manning, J. M., D. D., Boston	2	
Marvin, Rev. A. P., Lancaster, Medallion		
Massachusetts Horticultural Society, Boston		2
McKenzie, Rev. Alexander, Cambridge, Manuscripts.		
Means, James H., D. D., Dorchester	21	20
Merriam, Charles, Springfield	1	
Merrill, Rev. Selah, Andover		2

	Vols.	Pam.
Mixer, Hon. William, Hardwick	1	
Morgridge, Rev. Charles, Boston	1	
Morong, Rev. Thomas, Ipswich	7	
Morris, Rev. Edward, Sherman, Tex.	29	23
Morse, Rev. C. F., Thetford, Vt.		3
Mount Holyoke Seminary, South Hadley		1
Munger, Rev. T. T., Lawrence, Engraving	7	60
Nash, Gilbert, Boston	1	
New Hampshire Antiquarian Society, Manuscript.		
Noyes, Nathaniel, Chelsea	1	3
Ogden, Mrs. Sarah A., New Haven, Ct.	1	1
Packard, Rev. D. T., Brighton	38	60
Palmer, Mr. J. A., Boston, Newspapers.		
Pennsylvania, State of, through Gov. Hartranft	7	
Perkins, A. E. P., D. D., Ware		6
Pratt, J. H., Montclair, N. J.	24	
Pratt, S. B., Jamaica Plain	4	
Punchard, Rev. George, Boston	14	228
Quint, A. H., D. D., New Bedford	51	571
Rice, Rev. C. B., Danvers	1	
Rice, Dea. R. E., New Haven, Ct.	2	
Rich, A. B., D. D., West Lebanon, N. H.		1
Ricker, George W., Dorchester, Newspapers, Picture	246	314
Robbins, Edward W., Kensington, Ct.		1
Rodman, Dr. W. W., New Haven, Ct.	9	
Ropes, J. S., Boston	10	750
Ross, James, New Bedford		1
Rannels, Rev. Moses T., Sanbornton, N. H.	3	
Safford, A. H., Cambridge	2	
Sanford, Rev. David, Medway, 2 Manuscripts	3	1
Sanford, Rev. Enoch, Raynham		2
Sears, Barnas, D. D., Stanton, Va.	1	
Seventh Day Advent Tract Society	1	
Smith, Rev. E. P., Washington, D. C., Map	18	
Spalding, S. J., D. D., Newburyport	1	
State Library	23	14
Stearns, Rev. J. G. D., Clearwater, Minn.		2
Stetson, Mrs. E., Walpole, Newspapers		97
Stickney, Jos. Henry, Baltimore, Md.	1	
Stockwell, S. N., Boston	10	343
Stone, Mrs. Benjamin P., Concord, N. H.		1
Stone, Rev. Richard C., Bunker Hill, Ill.	1	
Strong, Rev. E. E., Waltham	1	
Tenney, Rev. E. P., Ashland	1	
Tenney, H. A., Chelsea		21
Thompson, A. C., D. D., Boston Highlands	5	
Thompson, J. P., D. D., Germany		1
Thompson, Rev. W. A., Reading		1
Thornton, J. Wingate, Boston, 3 Manuscripts	1	
Todd, Thomas, Boston		33
Treat, Dr. A. O., Boston	1	
Trowbridge, Rev. T. C., Boston		42
Turner, Rev. E. B., Hannibal, Mo.	1	
Wardwell, W. T., Newton	1	
Warren, I. P., D. D., New York City	2	
Welch, Mrs. L. Augustus, Windsor, Ct.	2	
Welles, Roger, Newington, Ct.	1	
Whitcomb, George W., Worcester, Newspapers		7
Whitney, Miss Sally, Boston		7
Whitmore, Joel, New York City	1	
Wiggin, John K., Boston, 28 Manuscripts		3

	Vols.	Pam.
Wilder, Rev. M. H., West Meriden, Ct.	54	100
Willcox, Rev. W. H., Reading		15
Williams, Rev. C. H., Boston	26	
Williams College, Williamstown		1
Winslow, Mrs. Myron, Boston	7	
Woodworth, Rev. C. L., Boston	1	
Worthington, Roland, Boston	49	
Yale College, New Haven, Ct.		2

CONTRIBUTIONS FROM CHURCHES AND INDIVIDUALS.

CONNECTICUT.		NEW JERSEY.	
Bristol, S. W. Valentine	\$1 00	Montclair, 1st Cong. Ch. and Soc.	\$300 00
Cullinsville, Cong. Ch. and Soc. add'l	5 00	" Miss Lucy W. Rodman	1 00
Hampton, " "	7 50		\$301 00
New Haven, 1st Cong. Ch. Soc.	283 59		
Taftville, Rev. C. L. Ayer	1 00		
Willimantic, Cong. Ch. and Soc.	40 81		
Woodstock, East, Rev. E. H. Pratt			
and wife.	5 00		
	\$343 90		
MAINE.		NEW YORK.	
Kennebunk, Joseph Titcomb	\$10 00	Lockport, Rev. James W. Cooper	\$25 00
		Madison, Cong. Ch. and Soc.	5 00
		New York City, Harlem Ch. and Soc.	34 55
		Rodman, Rev. Sam'l Johnson, add'l	1 00
			\$65 55
MASSACHUSETTS.		OHIO.	
Boston, Jordan, Lovett & Co.	\$116 87	Cincinnati, Mrs. John Howe	\$1 00
Chelsea, Hervey Upham	1 00	Cleveland, Euclid Av. Cong. Ch. and	
Jamaica Plain, Dr. R. W. Wood	1 00	Society.	100 00
No. Chelmsford, Rev. Dan'l Phillips	1 00		\$101 00
Rehoboth, Cong. Ch. and Soc.	12 00		
Ware, 1st " " "	5 00		
West Boxford, Samuel Rowe	1 00		
Winchester, M. A. Herrick	75 00		
	\$212 87		
NEW HAMPSHIRE.		SUMMARY.	
Barnstead, Dr. John Wheeler and		Connecticut	\$343 90
wife	\$ 5 00	Maine	10 00
Plaistow, Cong. Ch. and Soc.	5 50	Massachusetts	212 87
Rindge, " " "	15 00	New Hampshire	25 50
	\$25 50	New Jersey	301 00
		New York	65 55
		Ohio	101 00
		Vermont	3 00
			\$1,062 82

THE AMERICAN CONGREGATIONAL ASSOCIATION IN ACCOUNT WITH S. T. SNOW, TREASURER, FOR THE YEAR ENDING
MAY 22, 1875.

Dr.		Cr.	
To Payments on Library Addition		By Balance from last year	
" " to Assistant Treasurer		" Cash received from Assistant Treasurer	\$510 07
" Interest on Mortgage Notes		" Temporary Loan	22,493 91
" Tax " " " "	\$3,120 00	" Interest on Temporary Loan	21,000 00
" Insurance	1,225 00	" Compensation to S. T. Snow	401 24
" Repairs on House	4,445 00	" Donation from Jordan, Lovett & Co.	112 87
" Fuel	379 82	" Return Premium from Insurance Co.	23 21
" Water	1,029 66		
" Printing Annual Report	137 00		
" Balance carried to new account	1,106 66		
	35 72		
	137 45		
	<u>\$48,145 30</u>		<u>\$48,145 30</u>

Boston, May 22, 1875.

S. T. SNOW, Treasurer.

S. T. SNOW, Treasurer.

Boston, May 22, 1875.

The undersigned has this day examined the foregoing account, and found it correct, with a balance in the hands of the Treasurer in favor of the Association of one hundred thirty-seven dollars and forty-five cents (\$137.45), which sum is on deposit with the Atlantic National Bank; proper vouchers for the account have been produced. The Treasurer holds, as the property of the Association, five (5) bonds, for one thousand dollars each, of the Chicago, Michigan and Lake Shore Railroad.

Boston, May 24, 1875.

JOSEPH N. BACON, Auditor.

S. T. SNOW, TREAS. AMERICAN CONGREGATIONAL ASSOCIATION, IN ACCOUNT WITH ISAAC P. LANGWORTHY, ASS'T TREAS.

Dr.		Cr.	
To Salaries of Secretary, Assistant, and Janitor	\$4,358 00	By Rents, including Heating and Taxes	\$21,521 39
" Repairs on House	141 02	" Collections and Donations	945 95
" Payments on Library Addition	93 00	" Goods sold from Fair	25 57
" Moving Books into Library	68 25	" Book sold	1 00
" Printing and Advertising	37 40		
" Postage and Stationery	33 65		
" Travelling Expenses of Secretary	12 43		
" Expressage	32 00		
" Gas	92 90		
" Sundry Office and House Expenses			
	<u>\$4,899 40</u>		<u>\$22,493 91</u>

AMERICAN CONGREGATIONAL UNION.

BUSINESS MEETING.

THE Twenty-second Annual Business Meeting of the American Congregational Union was held at the Rooms of this Society in the Bible House, New York City, on Thursday, May 13, 1875, at half-past three o'clock, P. M. Alfred S. Barnes, a Vice-President of the Society, occupied the Chair. Prayer was offered by Rev. William M. Taylor, D. D., of New York.

A summary of the Annual Report of the Board of Trustees was presented by Rev. Ray Palmer, D. D., one of the Corresponding Secretaries. The Treasurer read a summary of his Annual Report for the year ending May 1, 1875. On motion, it was

Voted, That the Annual Report of the Board of Trustees, and also that of the Treasurer, be accepted and published, under the direction of the Board of Trustees.

The following officers of the American Congregational Union were elected for the ensuing year:—

OFFICERS FOR 1875-76.

President.

REV. RICHARD S. STORRS, D. D., Brooklyn, N. Y.

Vice-Presidents.

REV. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.

ALFRED S. BARNES, Brooklyn, N. Y.

REV. HENRY M. STORRS, D. D., New York.

HON. BRADFORD R. WOOD, Albany, N. Y.

REV. O. E. DAGGETT, D. D., New London, Conn.

HON. LAFAYETTE S. FOSTER, Norwich, Conn.

REV. EDWARDS A. PARK, D. D., Andover, Mass.

REV. MARK HOPKINS, D. D., Williamstown, Mass.

REV. ISAAC P. LANGWORTHY, Boston, Mass.

REV. J. M. MANNING, D. D., Boston, Mass.

HON. EMORY WASHBURN, LL. D., Cambridge, Mass.

REV. JOHN O. FISKE, D. D., Bath, Me.

REV. CYRUS W. WALLACE, D. D., Manchester, N. H.

REV. H. D. KITCHEL, D. D., Middlebury, Vt.

REV. C. L. GOODELL, D. D., St. Louis, Mo.

HON. AMOS C. BARSTOW, Providence, R. I.

REV. J. M. STURTEVANT, D. D., Jacksonville, Ill.

S. B. GOOKINS, Esq., Chicago, Ill.

REV. JULIUS A. REED, Columbus, Neb.

Rev. GEORGE F. MAGOUN, D. D., Grinnell, Iowa.
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
 Rev. ANDREW L. STONE, D. D., San Francisco, Cal.
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, Ohio.
 Rev. GEORGE L. WALKER, D. D., Brattleboro', Vt.
 Rev. SAMUEL HARRIS, D. D., New Haven, Conn.
 JAMES SMITH, Philadelphia, Pa.
 Hon. MARSHALL JEWELL, Hartford, Conn.
 A. S. HATCH, New York.

Trustees.

Rev. WILLIAM IVES BUDINGTON, D. D.	Rev. HENRY M. SCUDDER, D. D.
Rev. DAVID B. COE, D. D.	Rev. C. H. EVEREST.
Rev. ALEXANDER H. CLAPP, D. D.	Rev. G. B. WILLCOX.
Rev. CHARLES P. BUSH, D. D.	Rev. WILLIAM M. TAYLOR, D. D.
Rev. H. Q. BUTTERFIELD, D. D.	Rev. S. B. HALLIDAY.
HENRY C. BOWEN.	Rev. GEORGE M. BOYNTON.
ALFRED S. BARNES.	Rev. WM. HAYES WARD, D. D.
JAMES W. ELWELL.	S. NELSON DAVIS.
SAMUEL HOLMES.	DAVID M. STONE.
JAMES H. STORRS, Esq.	LEONARD HAZELTINE.
WM. HENRY SMITH.	Rev. WILLIAM B. BROWN.
DWIGHT JOHNSON.	

The meeting adjourned immediately after the election of officers.

N. A. CALKINS,
Recording Secretary.

Officers appointed by the Board of Trustees :

Chairman.

ALFRED S. BARNES.

Corresponding Secretaries.

REV. RAY PALMER, D. D., 69 Bible House, New York.
 REV. CHRISTOPHER CUSHING, D. D., 20 Cong. House, Boston.

Treasurer and Recording Secretary.

PROF. N. A. CALKINS, 69 Bible House, New York.

Counsellor.

JAMES H. STORRS, Esq.

Finance Committee.

WM. HENRY SMITH.
 DWIGHT JOHNSON.
 JAMES W. ELWELL.
 ALFRED S. BARNES.

ANNUAL STATEMENT OF THE TRUSTEES,

MAY, 1875.

SINCE the last annual meeting of the American Congregational Union, the Board of Trustees have lost by death one of their most useful and honored members, William Allen, Esq., of the city of New York. We quote from a minute entered on the records of the Board the following just tribute to his memory:—

"Mr. Allen was, for sixteen years, a trustee, has been always interested in the work of the Union, and has labored in it faithfully. His good taste and efficiency were especially recognized in the selection and arrangement of the music, on which the success of our Annual Reunions have so largely depended. By his genial nature, his urbanity of manners, and his elevated Christian character, he has commanded the confidence, respect, and affection of all who have been associated with him in this Board. We shall miss his wise counsels and ready co-operation, and shall long keep the memory of his worth."

THE PAST YEAR.

The work of the Union during the past year has gone prosperously on; it has been less embarrassed than was to have been anticipated by the continued depression of the business of the country. This depression has been so universally felt that more than the ordinary self-denial and Christian liberality must have been exercised in sustaining the societies for Christian work. It is at such a time that apparent zeal for doing good is proved; if it be not genuine, it is very likely to be cooled when adverse circumstances demand self-sacrifice. The constituency of the Union, however, has well endured the test. Some churches have contributed that have not been wont to do so, and some large-minded individuals have sent generous donations. No church to which aid has been voted has been obliged to wait for the payment of its grant after the conditions have been fulfilled, and the record of good accomplished is altogether encouraging in the review.

GENERAL WORK OF THE UNION.

The general work of the Union has been substantially the same in kind as in former years. It has published the usual statistics of the churches in the *Congregational Quarterly*. During the year this important publication has come under the entire control of the Secretary for New England, and is so made more fully the organ of the

Union, while yet the editor and proprietor is alone responsible for its management and its financial success. At the same time it is intended to make it available to all the benevolent societies, so far as they may choose to use it, for the discussion of the higher themes relating to their several departments of Christian work. It will, in this respect, hereafter supply a want that has been greatly felt. The newspaper press cannot afford room for the thorough handling of the fundamental questions that must from time to time arise in the progress of Christ's cause: but in the pages of the *Quarterly* such discussions will find a fitting place. It is hoped thus to make this periodical a necessity not only to the pastors, but to the intelligent laymen in our churches.

The relation of the city of New York to the States beyond New England — the great States of the interior and the West, in which almost three fifths of all the Congregational churches are now found¹ — renders it specially important that Congregationalism should be represented here in its true character and power. It was with this view that the Congregational Union was originally organized. In a variety of ways it has worked steadily to this end. In the Bible House, the reading and reception room of the Union, No. 69, has been kept open daily from nine to four o'clock. The Clerical Union has continued to hold its meetings in this room, without expense, and its discussions of practical questions, during the past year, have been more than ordinarily spirited and interesting. Much good is also accomplished by this meeting in the way of maintaining personal acquaintance and fellowship. To brethren from remote parts of our own country and from abroad it affords opportunity to see the pastors of New York and vicinity together. Through its annual social gathering, likewise, in the anniversary week, the Congregational Union has done much to keep prominently before the public mind the catholic spirit and the progressive principles of our churches. This meeting has furnished an illustration of the possibility of a genuine fellowship of Christians of all names, without the abandonment of distinctive principles, on the simple basis of love and obedience to the common Lord and Saviour. The present year, in place of the ordinary form of reunion, it has been deemed expedient to request the President of the Society, the Rev. R. S. Storrs, D. D., to deliver before its members and friends a special

¹ Of course the majority of *members* of Congregational churches is still greatly in favor of New England; for the membership of many of the new churches is very small. But the existence of so large a number of churches in the newer States clearly shows what the near future has in store.

discourse. He has consented, and the service will be held in the Church of the Pilgrims, Brooklyn, on Sabbath evening, the 16th of May, and will doubtless be an occasion of deep interest.

THE CHURCH-BUILDING WORK.

In the work of aiding the new churches in building their houses of worship, the Board have pleasure in reporting an advance on the preceding year. The total receipts for the year ending May 1, 1875, are \$51,717.10; which added to \$6,463.79, the balance in the treasury at the commencement of the year, make the entire resources for the year \$58,180.89. More than ninety applications for aid have been on the files of the office between the last annual meeting and the present. To fifty-eight churches, \$43,635.75 have been paid for edifices completed and dedicated without debt. To thirty-eight others grants have been voted to the amount of \$17,425, which is \$13,845 beyond the amount now in the treasury. At no time, probably, have the obstacles in the way of building churches in the frontier States been as great as during the past year. With the financial distress, the plague of the locusts, and short crops in many districts, it has seemed wellnigh impossible for the people of new settlements to do more than meet their own physical necessities. Pastors have not only contributed liberally out of their scanty salaries, but, in some instances, have wrought even in the coarser forms of labor with their own hands; and thus much more than could have been expected has been accomplished.

A great difficulty in this part of the work of the Union arises from the want of funds sufficient to enable the Board to meet, by loan or otherwise, those cases which in point of importance are really exceptional. While a gift of from one to five hundred dollars, in ordinary circumstances, may secure the building of a house of worship adequate to present needs, there are special cases, from time to time, in which it is very desirable that somewhat larger sums should be granted, on proper security, to be repaid within a definite period. Where a church is destined to become, by virtue of its position, a centre of influence around which other churches are certain to spring up, and where it is true Christian wisdom to build a larger and more enduring structure than the present needs require, it is very greatly to be desired that the Union should have the power to do what the exigency demands. On the present scale of giving for this object, the funds placed in the hands of the Board will not allow them to afford, in exceptional cases, additional aid, however urgent the need may be. A larger liberality towards this cause would be the

best economy, and would leave no apology for the frequent personal appeals which so greatly annoy pastors and churches, and disturb the whole system of church-building charity.

THE WAY TO REMEDY THIS EVIL.

In order to raise the amount required, it is not so necessary to lay heavier burdens on churches or individuals, now habitually contributing, as it is to effect the union of all the prosperous congregations in the work. After the Council of 1865, something like two thirds of the churches sent in their contributions; and the result was more than \$120,000 given that year for church erection. This fact very clearly shows that if the churches can *all be brought to co-operate*, there will be no difficulty in raising each year \$100,000. To secure this general co-operation must be chiefly the task of the pastors. The Union has no agents to send abroad to the churches that do not contribute to its treasury. It is ascertained beyond a doubt that there are, in many churches from which nothing comes to the treasury of the Union, liberal members, who fail to send their gifts simply because no opportunity is offered them. The wants of the new churches are not laid before them, and they are not asked to bear a part in that noble work which has placed so many churches on a permanent foundation, and added so many to our Congregational fellowship. If those pastors who are large-minded and comprehend the urgent importance of the matter, would bring it up in their associations, and stir up the pure minds of their brethren who have given less attention to the subject, — discussing it in all its relations, and lending their influence in its favor, — the great body of our churches might be led, we are persuaded, to bear a part in the blessed work of helping their brethren in the waste places to provide a spiritual home for themselves and their children. Are there not leading brethren in every association and conference who will charge themselves with the duty of enlisting in this good work every church within their bounds? In what way can such brethren more effectually use their personal influence for the promotion of the Saviour's cause? He who sets others at work will find, at last, that Christ has placed to his account a large share, at least, of the good they have accomplished.

DENOMINATIONAL RIVALRIES.

It has been the desire of the Board of Trustees of the Congregational Union to make no grants for the purpose of planting churches,

as a mere denominational measure, on ground already occupied by other evangelical organizations. To do this would so obviously be a waste of sacred funds that it is presumed very few can be found who would justify it. In making appropriations, pains are taken, on the part of the Congregational Union, to ascertain in each case what churches exist already, and who *first occupied the ground*. We suppose that the Church Erection Boards of other denominations intend to act on the same principles of Christian comity and justice as those which govern us. We do not refer to the matter for the purpose of reflecting upon them; we wish simply to emphasize the duty, both for ourselves and for others, of carefully guarding against any such collision in our Christian work as must minister to sectarian rivalries, and waste resources that should be expended only where they are imperatively needed. Of course it is not always easy to ascertain the precise facts in regard to the present needs and prospective importance of particular positions, and occasional mistakes may occur notwithstanding the best intentions; but the Board wish it to be fully understood that it is their settled policy not to encroach on the occupied fields of others. Their aim has been and will be, to promote the Christian cause, in the largest view, and not to advance mere denominational interests.

THE LOAN FUND.

It was mentioned in our last year's statement that a loan fund had been established to "consist of donations, or legacies, given for this special purpose, and of sums received in trust which the Union may hereafter be called upon to pay; and also of repaid loans or grants, that may be assigned to it by vote of the Board of Trustees." This fund is of course small at present and may not increase rapidly; yet it is hoped that it will ultimately become sufficiently large to enable the Board to render some special assistance beyond its ordinary grant in really extraordinary cases. A small addition has been made the last year to the original sum of about \$5,000 with which the fund commenced. It is hoped that some thoughtful and far-seeing persons, who are anxious to do good in some sure and permanent form, will donate to this fund, directly or by legacy, considerable sums from time to time; which, together with what may be received from the sources above named, will make it sufficient in amount to accomplish great good. Loans out of this fund will always be amply secured by mortgage, or deed. The same money may, by means of this fund, help many churches in succession.

CARE OF THE CHURCHES AIDED.

The work of the Congregational Union in relation to the churches aided by its funds is by no means ended when it has paid to them the grants for which they have asked, and their houses of worship have been finished and occupied free from debt. Churches, like individuals, have their vicissitudes of fortune. While many, from the time when they are provided with a sanctuary, have a steady and healthful growth, there are also many that, from the weakness in which they begin and the obstacles which they are obliged to encounter, pass through periods of great trial. It is not strange that some of them ultimately fail to establish themselves in permanent prosperity. To care for the churches which the Union has aided, and do what it can to help them by counsel and encouragement, and in cases of failure to recover for the benefit of other churches the money granted, is a very important department of the general work of the Society. In the frequent changes of pastors and the removals of individuals and families, which are so common in new settlements, the necessity that the Union should exercise a friendly oversight and communicate occasionally with these churches is quite apparent. It does this sometimes by letter, sometimes by the personal visits of the secretaries, and sometimes by circular letters of inquiry which are sent to all. A circular, recently sent to all the churches assisted by the Union from the beginning, has elicited much valuable information. It proposed the following questions :—

1. Is the church now in a prosperous condition, financially and spiritually?
2. With what association or conference is it connected?
3. Does it steadily adhere to the faith and polity of the Congregational Churches?
4. Is its house of worship now insured in some sound company?
5. Has the church annually sent a contribution to the funds of the Union, as it pledged itself to do when it received our grant?

The replies to these circulars afford much useful knowledge. In many cases it is found that some one or more of the conditions on which the grant was made have not been fulfilled. The church edifice has not been kept insured; or there has been no collection taken for the work of the Union; or something else has gone amiss. But as this correspondence is in the most friendly spirit, the result usually is that immediate attention is given to what had been neglected or wrongly done, and the church is again placed in a right condition and takes a new departure. In some instances the fact comes to light

that, owing to a change of circumstances, such as human wisdom could not foresee, the attempt to establish a church has been a failure. The spot has proved unhealthy, or the business which sustained the place has been diverted to another point, or the character of the population has greatly changed, and the church property has been or is soon to be sold. This of course renders it necessary to take the proper steps to recover the money granted by the Union. The number of churches aided that have not proved successful has been fewer than might have been expected, — a small percentage of the whole. It is to be said, also, to the credit of those concerned, that the disposition to refund faithfully the money received from the Union has so generally been manifested that very little indeed has been ultimately lost. Still it will readily be seen that this oversight of so many assisted churches with reference to the safety of the funds invested in them, and to their general condition and prospects, involves no small amount of labor, and is a very essential part of the work of the Congregational Union.

PASTORS' LIBRARIES.

One of the severest privations of pastors in the new settlements is found in the want of books and the higher periodicals, literary, scientific, and theological. A religious teacher should be a man of good general knowledge, at the least. It is very desirable, of course, that he should have a scholarly acquaintance with the drift and progress of thought in all departments, and especially in whatever relates to the questions pertaining to the Bible and religion. In his contact with the mind that is wide-awake, inquisitive, sceptical, or educated into a settled belief of error, he cannot but be weak and unable to command respect if he is without the means of cultivating and enriching himself by careful study. But what can those ministers do to furnish themselves with books who find themselves in positions where it is with great difficulty that they can clothe and feed and shelter their wives and children? That these brethren suffer in the consciousness of wanting what is so essential to their highest usefulness, their letters very often testify. Every year the question comes to us, — "Can the Congregational Union render us any assistance in procuring libraries?"

It will give the trustees great pleasure to have books, or money to purchase books, placed in their hands, with which to respond to these appeals. The Board has the last year, as in former years, paid for two hundred copies, at a reduced rate, of the *Congregational Quarterly*, to be sent to home missionaries and pastors who were not

able to take them for themselves. They have also sent a few copies of the *Quarterly* and of the *New Englander* and *Bibliotheca Sacra* to the ministers of churches whose collections have amounted to the sums named, and who have asked for them under the conditions proposed in former years. One aged minister in New England, deeming his life-work nearly done, has proposed to send to the Boston office a selection of volumes from his own library to be distributed to such as need them most. Any contribution of valuable books, especially books of reference, such as would meet the wants of a Christian minister, will be gladly received at the rooms of the Union, either in Boston or New York, and will be given to those who are in need. When it is considered that the ministers in the new settlements are to determine very much, by their official and personal influence, the character of the educational institutions that are to be planted in these settlements, and the type of society that shall prevail; when it is remembered that in laying the foundations of social life for generations to come, they need the broadest views, the wisest judgment, and a large acquaintance with the lessons of experience, it cannot but be seen that it is of the utmost importance that they should be men of liberal culture, and should have at hand the means of keeping themselves in a good degree familiar with the highest intellectual development and progress of the time. Who can doubt that money expended for the intellectual and spiritual enriching of pastors will prove a wise expenditure and will yield the best fruits?

NEED OF PERMANENT CHRISTIAN INSTITUTIONS.

Christian wisdom obviously demands that whatever is done for the establishment of the institutions of religion in the rising States should be done with a view to permanence. Rapid as our national growth has been, we are yet in our childhood. For generations to come the tide of population is to continue rising and sweeping on. Immigration, it is quite probable, is as yet far from having reached its maximum. Now that the gates of Asia, as well as Europe, are set open, those eager to improve their condition may be expected to come in yet greater crowds. To secure the ascendancy of Christianity it will be absolutely necessary to hold the ground once gained, instead of being obliged, over and over again, to contend on the same battlefield. To plant Sabbath Schools is well; to send missionaries to preach is well: but comparatively limited results will follow unless both are directed to the end of permanently establishing Christian sanctuaries, furnished with all accompaniments and appliances required for Christian work. Without a house of worship, there is

little ground of hope that the good accomplished, at any point, will be more than transient. It is only when an organized church and a minister of Christ are set in a convenient and comfortable church edifice that the gospel can be expected to exert a pervading and enduring influence upon a people. How great and how salutary the influence of a Christian temple, with its Sabbath School, its well-educated ministry, and stated public worship, is sure to be in a community is well understood by shrewd, even though altogether worldly, men. They know that without religious institutions no new settlement can prosper, and that the value of property at any point will be materially enhanced by their existence. They are generally willing, for these reasons, to contribute for their establishment and support. After the church, when once placed on a permanent foundation, will be sure to come the common school, the high school, the academy, the college; and from it, as a centre, will radiate all genial, purifying, and civilizing forces, by the steady and perpetual operation of which the general culture and refinement of society will be effectually secured.

It is in this view that the great importance of the work of church erection is most clearly seen. It is the *indispensable condition of the highest success of the other agencies* employed for the christianization of our country. The Board are anxious that the members of our churches, and the thoughtful and generous outside of the churches, who are lovers of their country, should thoroughly consider this. May not the consideration of the fundamental character of the work of seasonably providing church edifices in the newly organized communities of the frontier, and of the saving of labor and of money in other departments of benevolence which it effects, call forth towards this work a larger liberality? A wise economy demands that the utmost care should be taken, in all our efforts to christianize our population, to provide for the *permanence* of Christian influence and instruction. We cannot afford to work merely for to-day.

THE COMING YEAR.

Notwithstanding the income of the Union the past year, not including trusts, has been greater than in the years immediately preceding, the treasury stands pledged, as has been said, to the extent of \$13,845 beyond its funds in hand. In addition to this it should be stated that, although a larger number of grants to churches have been paid the last year than were paid the year before, there is reason to anticipate still greater drafts on us during the coming year, owing to the fact that, because of the special hardships of the times, a con-

siderable number have been compelled to ask an extension, which of course carries them forward to be paid in the year to come. To meet the requirements of the treasury as now anticipated, therefore, a decided increase of the amount of contributions for the next year is nearly certain to be necessary. As our manual will be sent to every minister in charge of a church, it is earnestly asked by the Board — asked in Christ's name, and on behalf of our brethren and sisters who are laboring and suffering on the frontier, in the attempt to plant Christian institutions on a fixed foundation — that each minister receiving it will bring the church-building work to the attention of his congregation, and take a collection for its promotion. We trust, also, that individuals will be found who will send to the treasury their generous personal donations ; or who will so covet the honor and the happiness of leaving behind them an influence that shall continue to operate when they are dead, that they will place in the hands of the Board of the Congregational Union sums sufficient to secure the building of one or more houses of Christian worship. To have done this will afford a pleasant memory in heaven.

CONCLUDING REMARKS.

With these statements and suggestions the Trustees of the Congregational Union commit the work intrusted to their management to the pastors and churches and to Christ. They have been not a little encouraged by the many expressions of confidence in the Union, and interest in its work, that have come to them from all parts of the country in the course of the past year. The Western churches, with all the drawbacks on their prosperity, have forwarded their contributions with more promptness and alacrity than usual ; and it is hoped that, through the care and efforts of the state secretaries appointed by the General Associations, there will be a steady advance from year to year. It will be a great advantage to the cause if pastors and churches, both East and West, will insist on discountenancing private appeals, and will give unity to our efforts as a denomination, by sending through the Union what they are able to contribute for church erection. Let \$100,000 each year be placed in the treasury of the Union, and the Board will be able to take care of the exceptional as well as the ordinary cases ; and the whole business will proceed in a way that will be just and gratifying to all.

By order of the Board of Trustees,

RAY PALMER,
CHRISTOPHER CUSHING,
Secretaries.

SUMMARY OF TREASURER'S REPORT.

*The American Congregational Union in account with N. A. CALKINS,
Treasurer.*

Cr.

1875.	By Balance in Treasury May 1, 1874			\$5,463 79
May 1.	Receipts from California		\$397 49	
"	" Colorado Territory		21 00	
"	" Connecticut		7,507 68	
"	" Illinois		2,230 59	
"	" Iowa		1,733 49	
"	" Kansas		1,007 53	
"	" Louisiana		22 60	
"	" Maine		1,174 65	
"	" Maryland		52 83	
"	" Massachusetts		8,586 17	
"	" Michigan		5,389 13	
"	" Minnesota		1,194 25	
"	" Missouri		653 56	
"	" Nebraska		1,315 80	
"	" New Hampshire		524 68	
"	" New Jersey		166 07	
"	" New York		4,242 05	
"	" Ohio		661 80	
"	" Oregon Territory		4 00	
"	" Pennsylvania		10,273 51	
"	" Rhode Island		533 30	
"	" Vermont		1,076 06	
"	" Washington, D. C.		487 58	
"	" Washington Territory		3 50	
"	" Wisconsin		795 90	
"	" Sale of Property in Newbern, N. C.		1,010 00	
"	" Interest on Balance in Treasury		647 78	
"	" South Africa		12	
"	" Sale of Year Books		4 00	
				<u>\$51,717 10</u>
	Total Resources for the year			<u>\$58,180 89</u>

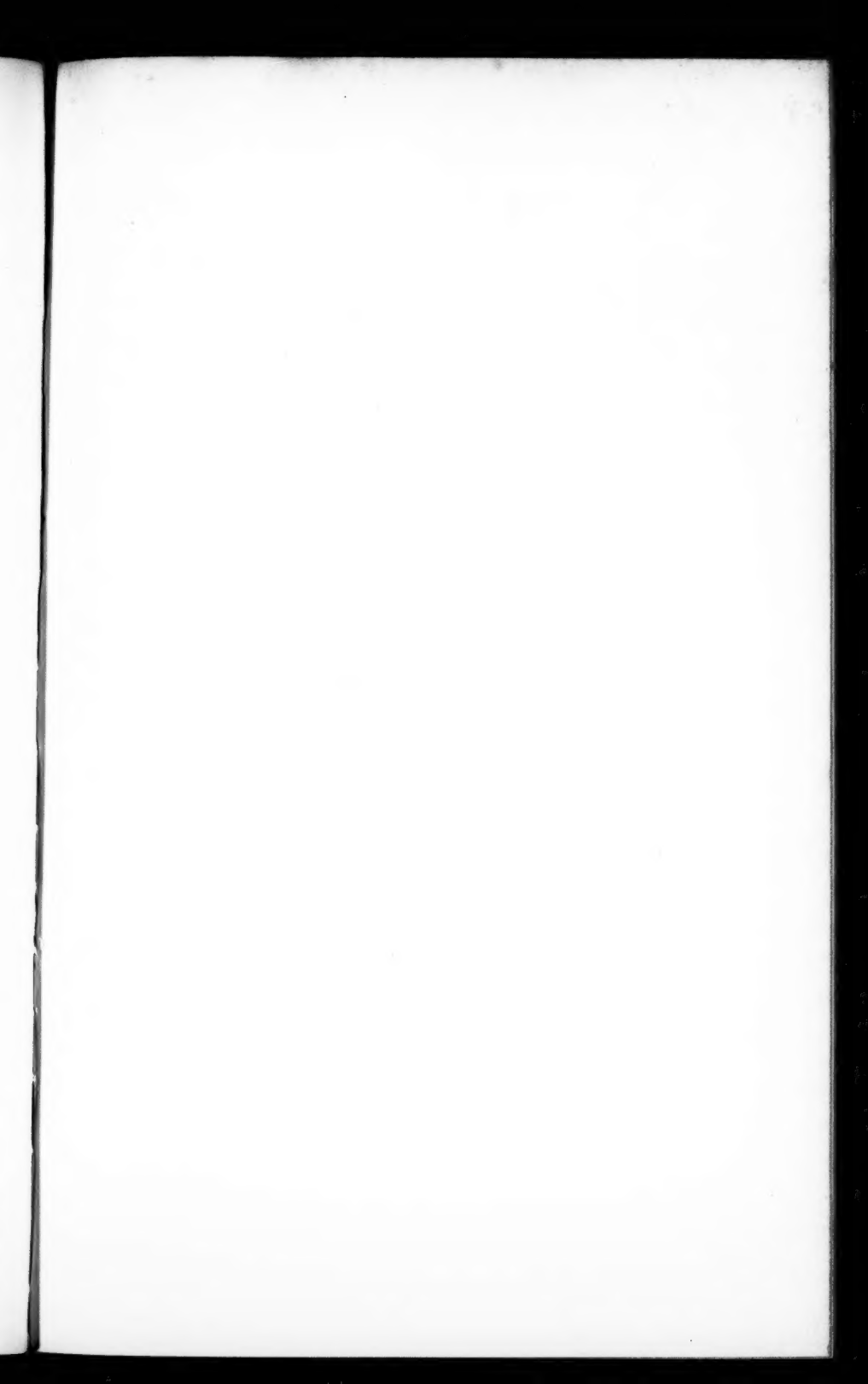
Dr.

1875.
May 1. To Appropriations paid to aid in Building Houses of Worship
for Congregational Churches, as follows:—

Middle Haddam,	Connecticut,	(Special, \$487.00)	\$787 00	\$787 0
Bismarck,	Dakota Territory,	(Special)	\$59 66	
Jamestown,	"	(Special)	50 00	\$109 66
Ashkum,	Illinois,	(Special, \$400.00)	\$850 00	
Nebraska,	"		500 00	
Thawville,	"		450 00	\$1,800 00
Casey,	Iowa,	(Special, \$520.00)	\$920 00	
Centre Point,	"	(Special, \$282.00)	732 00	
Creston,	"		350 00	
Grant,	"		500 00	
Manson,	"	(Special, \$145.50)	545 50	
Nevinsville,	"		400 00	
Red Oak,	"	(Special, \$100.00)	600 00	
Sibley,	"	(Special, \$518.16)	998 16	
Spencer,	"		400 00	
Union,	"		450 00	\$5,895 66
Dover,	Kansas,	(Special, \$247.00)	\$747 00	
Hamlin,	"		400 00	
Neodesha,	"	(Special, \$513.00; Loan, \$200)	813 00	
Parsons,	"	(Special, \$165 71)	365 71	
Peace,	"	(Special, \$838.00)	1,238 00	
St. Mary's,	"	(Special, \$300.00)	900 00	
Tonganoxie,	"	(Special, \$21.45)	21 45	\$4,283 16
				<u>\$12,875 48</u>

Amount carried forward

<i>Amount brought forward</i>					
Fort Fairfield,	Maine,	(Special, \$668.42)	\$1,186 42	\$12,875 48	1,186 42
Allendale,	Michigan,	(Special, \$200.00)	\$600 00		
Benzonia,	"	(Special, \$50.00)	50 00		
Cheboygan,	"	(Special, \$1,081.48)	1,581 48		
Clare,	"	(Special, \$212.17)	662 17		
Hersey,	"	(Special, \$365.00)	865 00		
Lansburg,	"		400 00		
Robinson,	"	(Special, \$257.79)	707 79		
Rockford,	"	(Special, \$150.00)	650 00		
Sherman,	"	(Special, \$251.66)	651 66		
Whitehall,	"	(Special, \$231.88)	731 88		
				\$6,899 98	
Albert Lea,	Minnesota,	(Special, \$433.31)	\$433 31		
Fergus Falls,	"	(Special, \$623.35)	1,123 35		
Park,	"	(Special, \$25.00)	25 00		
Rose Creek,	"	(Special, \$205.00)	305 00		
Worthington,	"		450 00		
				\$2,336 66	
Athens,	Missouri,		\$350 00		
Barton,	"		300 00		
Bevier,	"	(Loan, \$140.00)	140 00		
Lamar,	"	(Special, \$330.00)	830 00		
Meadville,	"		400 00		
St. Catharine,	"	(Loan, \$200.00)	200 00		
				\$2,220 00	
Blair,	Nebraska,	(Special, \$235.00)	\$635 00		
Irrington,	"	(Special, \$500.00)	900 00		
Steele City,	"	(Special, \$325.12)	700 12		
Wilber,	"	(Special, \$228.50)	728 50		
				\$2,963 62	
Salem,	New Hampshire,	(Special, \$410.00)	\$510 00		
				\$510 00	
Brooklyn, Park Cong. Church, New York,		(Special)	\$1,193 66		
Harford,	"	(Special, \$432.25)	882 25		
Parkville,	"	(Special)	400 00		
Seneca Falls,	"	(Special)	56 15		
				\$2,532 06	
Parkman,	Ohio,		\$500 00		
Philadelphia, Plymouth Ch.,	Pennsylvania,	(Special)	\$10,000 00		
Herndon,	Virginia,	(Special, \$500.00)	\$1,000 00		
Poy Sippi,	Wisconsin,	(Special, \$143.53)	\$593 53		
Total amount paid to fifty-eight Churches,				\$43,635 75	
Total amount paid for Pastors' Libraries,				345 70	
Total amount paid for Land in Iowa,				125 00	
To Salaries of Officers and Clerks,			\$8,131 00		
" Rent of Offices, New York and Boston,			972 17		
" Office Expenses,			61 75		
" Travelling Expenses of Secretaries,			187 05		
" One Page in "Home Missionary,"			200 00		
" Anniversary Expenses,			142 30		
" Annual Reports, Circulars, etc.,			490 26		
" Postage, Telegrams, Stationery, etc.,			205 80		
" Legal Fees, Taxes, etc.,			92 33		
" Life Members' Certificates,			4 78		
				\$10,494 44	
Total Disbursements during the year,				54,600 89	
Balance in Treasury May 1, 1875,				3,580 00	
				\$58,180 89	
Amount pledged to thirty-eight Churches,			\$17,425 00		
" " in excess of funds in Treasury,			13,845 00		
Examined and approved.					
NEW YORK, May 13, 1875.					
					DWIGHT JOHNSON, Auditor.





David Choate

